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WOMAN

A Treatise on the Normal and Pathological Emotions of Feminine Love

BY

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FOR

PHYSICIANS AND STUDENTS OF MEDICINE AND JURISPRUDENCE

WITH TWENTY-THREE DRAWINGS IN THE TEXT

SECOND ENLARGED AND IMPROVED EDITION

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PREFACE

Small causes have often great effects. This is not only the rule in large, but also in small affairs. The casual call of a young woman seeking advice for partial frigidity was the circumstance that led to the writing of this treatise. At that time the author, who was only a few years in practice, was not only unable to give the patient any advice, but he did not even know of the existence of such an anomaly as her complaint. His professors at the university never told him anything of the normal sexual emotions, and his text-books on physiology and pathology were equally silent on this subject. What the author knew about amativeness was, therefore, only subjective; and his knowledge of the amatory feelings of the other sex was only gained by hearsay, which is plainly insufficient for the practitioner who is often called upon to treat anomalies of these emotions.

In order to enlarge his knowledge the writer began to study this important subject, but soon found that human passion had received but passing attention by most of the medical writers. As a gynaecologist, the feminine amatory emotions have particularly appealed to the author's reflection. Upon the correct judgment of the physician, which in the case of women must be reached after the most careful psychological analysis of the sexual life, depends the happiness of the family. The feminine amatory emotions touch, in a broader sense, most intimately both private and social life.

With a view of supplying this want in gynaecological literature, the author has ransacked the libraries for the last few years in search of light on this important subject. The fruit of his labors is this short medico-philo-

sophical treatise. The author, therefore, lays no claim to particular originality. What he knows he owes to others. He has often taken whole passages from other writers to prove his case, without fearing the accusation of plagiarism. The opinions laid down in this treatise are thus based upon the experiences of hundreds of writers in various countries and at different times. If the writer be permitted to claim any credit, he does so for this rather than for originality, if true originality were possible in medical science. There is no merit in originality of such a subject. It is impossible for a single individual to know all the intricacies of Love even in the same sex. The original ideas will all be more or less subjective. But when hundreds of alienists, philosophers, poets and historians are consulted and their opinions reported, the practitioner, after having read them, could not possibly be in the same predicament as the author was when the said young lady consulted him. The author had to go fishing in the sea of medical and philosophical literature, and whole days long sitting on the shore patiently wait for a single bite in order to prepare a palatable and easily digestible mental dish for the busy practitioner among women. If he has succeeded in this he will feel well repaid for his labor.

THE AUTHOR.

New York, March, 1904.

PREFACE TO SECOND EDITION

"Woman" has no cause to complain of American chivalry. Although the medical man is decried all over the world as devoid of sentiment, yet due obeisance was not denied her even by the medical profession. She was received with such enthusiasm that after the very short space of a few months she needs a rejuvenescence, a proof that her former absence in medical literature was painfully felt by those who are eager for instruction. If the new enlarged edition should have the same reception, the author will not have worked in vain.

THE AUTHOR.

New York, February, 1908.

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WOMAN

PART I.

INTRODUCTION

CHAPTER I.

IMPORTANCE OF LOVE.

Two intense desires rule and govern mankind, control all man's thoughts and sorrows. They are the two appetites the human being is endowed with, the hunger for food and the craving for love. Curiously enough, while men take great pains in the education of the young to prepare them for the gratification of hunger, the much tabooed question of sex has been excluded, in our present civilization, from every discussion.

Yet love lies at the foundation of society, it permeates, unconsciously, the thoughts, aspirations and welfare of mankind. Love is glorified as the source of the most admirable productions of art, of the sublime creations of poetry and music; it is accepted as the mightiest factor in human civilization, as the basis of the family and of the State. We all know the power of Love and the egoism of passion, absorbing all other considerations. Virgil calls Love the greatest conqueror.

"Omnia vincit amor, nos et cedamus amori."

Solomon sings, "Love is strong as death."

Chapter II.

SEX-WORSHIP.

In its right appreciation, Love has been exalted by the ancients in song and story, extolled by priest and philosopher. They could not see any moral turpitude in actions regarded by them as the design of nature and as the acme of felicity. Even the organs of love, the genitals, were considered beautiful and pleasurable objects, and were admired accordingly. The phallus, or the male sexual organ, and the yoni, the external female genitals, were symbols of their worship and were objects of special religious rites.

In the remotest antiquity the worship of the generative principle was the only religion men knew. The sex-worship was not confined to any one race. It was the form of worship common to all primeval nations of the globe. Hindus, Chaldeans, Hebrews, Egyptians, Greeks, Romans, Gauls, Teutons, Britons and Scandinavians, all shared in phallicism and yonism. The study of sexual activities and generation was the basis of ancient Hindu theology.

Siva had on his left arm a ring on which was portrayed the sex organs in the act of procreation. In the phallus was worshiped the principle of the production of life, in the yoni the receptacle of life.

Chapter III.

PHALLICISM.

The cult of the Phallus is of immemorial antiquity. In the historic time sex-worship was almost replaced by other forms of religion. Yet there are traces of it to be

found everywhere. The Greek bacchanalia, the Roman saturnalian mysteries, the free love that prevailed during the festivities in honor of Mylitta, Anaitis and Aphrodite are still relics of the sex-worship.

Herodotos' statement that in Babylon every woman offered herself once at least in her life in the Temple of Venus, and that only after so doing was she considered free to marry, and his further report that the women on the vessels sailing for Bubastis to the festivals of Iris uncovered themselves in the presence of the men, show that sex-worship was not unknown among Assyrians and Egyptians. The temple in which the Roman emperor Elgabal was brought up was represented on a bronze coin of his reign; an ionic perstyl with a peek into the Cella, but instead of the statue of a god was a gigantic phallus.

Even the Hebrews were votaries of sex-worship before the adoption of the cult of Jehovah; for records of phallicism can still be found in the Old Testament. Instead of invoking the deity in taking a solemn oath, Abraham orders his servant to place his hand upon his phallus, because the phallus was still kept in its former high veneration. The slain enemy was, for this reason, deprived of his phallus. David bought Saul's daughter with a trophy of two hundred phalli, taken from the slain Philistines. Circumcision also shows the incorporation of phallic ritual with religion. Phallic worship exists even to-day among certain tribes in Africa.

Chapter IV.

YONISM.

In the same light and with the same veneration as the phallus was the yoni worshiped. In the yoni was

worshiped the receptacle of life, the Divine ark, within the hidden enclosure of which was contained the mystery of life. Its interior was considered the holy of holies. The yoni was, therefore, often represented by an ark, which was the holiest of all symbols in the worship of the Ancients. The worship of Isiris took place before an ark; the sanctum sanctorum of Jehovah's temple harbored an ark.

Yonism was the adoration of the Vulva, as the organ through which the sexual powers are manifested. It is through the woman that the divine sexual emotions are aroused; it is the sight or thought of her that calls into activity man's generative nature and powers.

The female principle of nature was, therefore, not considered simply as a passive medium, but was exalted and worshiped as a potent factor in the mystery of creation and reproduction. The earth itself was considered feminine, and all natural orifices have been regarded as typical of that part which characterizes women. The Vulva, therefore, was the sacred symbol of the female principle in nature.

Chapter V.

YONIC SYMBOLISM.

The Ashereh of the Bible was nothing but the image of the Yoni. It was a symbol of Ashtoreth, or the union of Baal and Ashtoreth. The Ashereh was made of wood and had in its centre an opening or fissure as the door of life. Above the fissure was an emblematical representation of the clitoris.

The most common form of the feminine symbol was

that made in representation of the mons Veneris. The mountain of Venus was represented by mounds and pyramids. Mounds and hills were, therefore, considered holy. The pyramids of Egypt served later on as graves for the kings, but originally they were erected in honor of the feminine creative deity. The yoni-worshipers of the Old Testament had the temples of their feminine deity on high hills. The obelisk, pillar, column, altar, mount and cave all have their origin in the pristine symbolism of yonic-worship.

Even the present belief in the lucky horse-shoe is connected with the ancient emblems of the female genitalia, the yoni. In Ireland the female sexual organs seem to have been the symbol of sex-worship most in use. Even in the arches over the door-ways of Christian churches a female figure with the person fully exposed was so placed that the external organs of generation at once caught the eye. In olden times the people were in the habit of making charcoal drawings of the female genitals over the doors of their houses to ward off ill luck. These drawings resembled a horse-shoe. The horse-shoe practically resembles most the form of the Vulva. From this symbol originates the horse-shoe's alleged power to ward off evil and bring luck. Father Dubois found that the lingam which the devout Hindus attach either to their hair or arms or is suspended from the neck is a small amulet representing the organs of both sexes in the act of copulation.

Even the cross, the sacred symbol of Christianity, had its origin in sex-worship. Long before Christianity's birth the cross was held in high veneration by the sex-worshipers. The symbol of the cross has been identified with the earliest records of sex-worship. The cruciform symbol on the Assyrian relics typifies the sacredness of Love's physical expression.

Chapter VI.

LOVE IN TEMPLES.

Thus with the Ancients the passion of love and the fervor of religion were closely interwoven. Accordingly every ancient temple had within its confines a number of consecrated women whose office it was to submit to the embraces of any man upon the payment of a specified sum. The money was used for religious purposes. To the mind of the Ancients no more appropriate nor holy means could be devised for raising money for the maintenance of the temple than a sanctified indulgence in the divine act. It was the most sacred and sublime of all human functions. Hence, the temple-courtesan was held in high honor and was considered as sacred as the priest.

Even in the early history of the Hebrews the courtesan was called Hakdeshoh, the consecrated, the holy, and it was not in the least degrading to associate with her, as the story of Judah and Tamar shows. Later on Amos [II. 7] complains that the Hebrew maidens received the embraces of men at every altar.

Chapter VII.

CHRISTIANITY IN LOVE.

The lapse of Israel into the former sex-worship caused a reaction, especially in the latter days of the second temple, among the faithful adherents of the religion of Jehovah. These pious men sought the greatest virtue in chastity and celibacy and looked with contempt upon sexuality. In the beginning only individual per-

sons took to celibacy, as did Elijah or Elisha. Later on they became more numerous and formed different orders, of which the order of the Essenians was the most important, because Christianity took its origin within the folds of this order. In accordance with its origin, Christianity never looked with favor upon sexuality of any kind. The immaculate virgin is the ideal. Even holy matrimony was only tolerated. "It is good for a man not to touch a woman," writes Paul to the Corinthians [C. 7]. Christianity, therefore, always surrounded with a halo those who vowed chastity. To overcome the passion of the sex was always praised as the highest virtue, and asceticism was held in high veneration. Justinus says that total sexual abstinence is a high virtue, and that sexual activity is unnecessary to life. Hieronymus claimed that God and the church requested singleness and only permitted marriage. Christianity entirely overlooked the tremendous strain upon the physical, mental and moral forces such an unnatural life must carry with it. For though the final act, or the culmination of Love, may be suppressed by the will, yet its emotions are irrepressible. The neurotic nun who believes that she is embraced by one of the saints imagines she has subjugated the instinct of sex, but in reality her emotions have sexual origin.

Chapter VIII.

THE SAINTS AND LOVE.

In the life of many saints actions caused by great sexual excitement may be found. Augustinus in his confessions says: "My heart was burning, boiling and foaming with unchastity: it was poured out, it overflowed, it went up in licentiousness."

Origines found sexual abstinence too difficult and castrated himself. For that reason he never was canonized, for the spirit should kill the flesh.

Parkman's report about Marie de l'Incarnation is highly interesting in this respect. She heard while in a trance a miraculous voice, Christ promising to become her spouse. Months and years passed when again the voice sounded in her ear, this time with the assurance that the promise was fulfilled, that she was indeed his bride. Now ensued phenomena which are not infrequent among Roman Catholic female devotees, when unmarried, or married unhappily. To her excited thought the divine spouse became a living presence, and her language to him, as recorded by herself, is of intense passion. Her prayer is, "O! my Love! when shall I embrace you? Have you no pity on the torments that I suffer? Alas, alas, my Love, my Beauty, my Life! Instead of healing my pain you take pleasure in it. Come, let me embrace you and die in your sacred arms!"

A curious instance of perversion in religio-sexual feeling, bordering on zooerastia, is the case of St. Veronica. According to Friedrich she was so enamored of the divine lion symbolizing St. Mark, that she took a lion whelp to her bed, fondled it, kissed it and allowed it to suck her breasts.

Thus the preaching of the church on the subjugation of the flesh was no great success even among the female saints. If the ascetics are not frigid they remain subject to Love's emotions. Mankind at large is surely ruled by the dictates of love in our day no less than at the time of sex-worship. Especially do all feminine thoughts, aspirations and pursuits aim, though sometimes unconsciously, at Love, in spite of the false modesty, prudery and conspiracy of silence about the fundamental facts of reproduction.

Chapter IX.

LOVE AND FASHION.

One glance at the fashion in dress will bear out this contention. There is no gainsaying that the question of dress rules all the thoughts and actions of a majority of our modern women. Now, what is the meaning of dress? Grosse, in his "Anfaenge der Kunst," shows that the first coverings of the private parts served only as an ornament of the same and to render the parts covered more conspicuous. Where nudity generally prevails, the practice of covering certain parts of the body excites curiosity and solicits the observation of the other sex.

Mortimer reports that in Australia girls cast off their aprons after marriage, being no longer anxious to engage the notice of men.

This fact serves to prove that clothes, which originated from the first coverings, were originally worn to allure. Hence it is, the Biblical interpretation to the contrary notwithstanding, not the feeling of shame that caused resort to coverings and created clothes, but the very coverings provoked in time the feeling of shame.

Clothes thus were invented to serve sexuality, and fashion has never disowned their origin. Fashion, says Bloch, bears witness of its intimate relationship to the vita sexualis, in that it always started from the ranks of prostitutes and at the instance of opulent demi-mondaines.

Gunther says: The demi-monde has always, since fashions are in existence, dictated them, in Rome, in Venice and now in Paris.

CHAPTER X.

SENSUAL MEANS OF FASHION.

Fashion has in two ways introduced a sensual element in dress. Either it renders conspicuous certain parts of the body and exaggerates their size by the shape of the garment, its drapery and trimmings, or it leaves uncovered these parts to catch the eye. Both maneuvers aim at the production of a sensual effect. The combination of the bustle with the stretching of the skirt over the abdomen in such a way that the outlines of the hips and thighs obtrude themselves upon the eye, was surely invented by a Parisian demi-monde to serve sensuality.

The corset, says Bloch, aims to render conspicuous and prominent the specific female organ, the bosom. It tries to effect an exciting contrast between the form of the bosom and the slimness of the waist, increased by tight lacing. At the same time fashion dictates for a great number of occasions an ample nudity of this most alluring female organ.

The bosom of the woman, says Berge, is the organ by which she is able to express herself most ingeniously. Its undulations were always her most expressive and skilful rhetoric. The bosom represents the woman's language and her poetry, her history and her music, her purity and her longing, her policy and her religion, her worship and her art, her secret and her convention, her character and her pride, her consciousness, her magic mirror and her mystery. The bosom is the central organ of all female ideas, desires and humors. No wonder, therefore, that fashion concentrates its greatest endeavors and painstaking effort upon this particular part of the female body. Being Cupid's most faithful servant,

fashion selects those parts that will serve best as the target for the winged god's arrows.

Fashion standing exclusively in the service of love, explains its modern fickleness. In previous epochs the same mode of dress was worn for centuries, as the European peasant's dress shows. The present feverishly frequent change of fashion is a pathological phenomenon betraying the diseased eagerness for ever stronger and more original sexual stimulants.

Chapter XI.

GENERAL PRUDERY.

Love being thus the chief object in the lives of a considerable part of mankind, it is surprising that we have so long withheld a sane knowledge of sex and reproduction from the people, and especially from women. While our ancestors considered the genital organs sacred, we, by a strange mental process, consider them shameful. So deeply is the morbid sense of shame associated with the sexual desire that most women frequently disavow their propensity and attempt to hide their ardor from the world. They do not recognize that normal, well ordered amativeness is a physiological and moral virtue, while manifestations of spurious spirituality are often induced by some perversion. Indifference to amatory pleasures is frequently professed by those who resort to artificial stimulants. Prudery only betrays impurity. Prudery is the affectation of innocence and consequently implies guilt. To the really innocent and pure all things are pure. Only the immoral or those most occupied with amatory delights feign to look with

contempt upon the generative organs and to despise their wonderful functions.

Yet the prudery and obscenity of such as these have succeeded in distorting our judgment on questions of sex in such a way that any desire for scientific instruction in these subjects has become inextricably confused with ideas of prurience or impropriety. Matters pertaining to the generative functions and to the sexes, which were formerly discussed with perfect familiarity and directness, with no thought of impropriety and immodesty, as every reader of the Bible or other ancient classics well knows, are now excluded even from treatises on physiology or gynaecology. But for the anatomists and alienists nothing would be known about the physiology of normal love. The zealots wish to persuade us that the population of the earth increases by the stork-method. These victims of a diseased imagination and perverted moral sense have succeeded in creating a false modesty which hinders free discussion.

Chapter XII.

PHYSICIAN AND LOVE.

Even the physician who is often called upon for advice about things pertaining to love, prudishly ignores the phases of the mightiest of human instincts which is so intimately related to human weal and woe. The great teachers in our medical schools, who ought to impart to their pupils all their knowledge about the nature of things concerning Love that they have gathered in their long and extensive experience, seem either to consider Love a subject too sacred for physiological analysis,

or are really afraid to arouse the anger of the zealots who made of the sanctuary of Love a "noli me tangere."

Only the lover was allowed to approach this sanctuary, but never the observer. The writers of fiction and poetry, with their abnormal imagination, who sang dithyrambs on this natural sentiment and morbidly transformed it into a divine, obscured phenomenon, were encouraged to continue their practice. The hyperaesthetic readers of this morbid fiction elevated the natural sentiment of love to the height of a fetich, which only the lover was capable of understanding. Yet he is in reality the least able to enlighten us about this sentiment so important to the human race. The scientist who dared to analyze the nature of love was met with the cry "To the Tarpeian rock." The unbiased observer was declared incapable of feeling and comprehending this natural sentiment. Even philosophers such as Schopenhauer, Hartman, and Spencer, though they touched upon the subject only from a philosophical point of view without probing it with the anatomist's scalpel, have been decried as heartless and soulless cynics, whom nature denied the possession of this sublimest of sentiments, because they dared to attack the majesty of Love.

Chapter XIII.

RESULT OF SILENCE.

No wonder, therefore, that no other physical function has been treated with so stepmotherly a regard and scant attention as the important instinct of the preservation of the species; no wonder that no other physiological phenomenon has been approached with such hesitancy as the study of love in man. The works on physiology

or gynaecology are significantly silent on the subject of this important sentiment, and the practitioner who so often has to deal with the pathological side of love, looks in vain for light in his text-books.

The observations of a disinterested spectator who is just the man from whom we can expect light on the psychic facts concomitant with love's emotions may, therefore, not be unwelcome to those who wish more light on this subject. If this spectator be a physician besides, he will in an even greater degree be fitted to elucidate the important physiological principle in question. He is probably the recipient of more secrets, and gains by virtue of his calling more intimate insight into human character, than does any other class of men.

In this light the author has tried to compile all the opinions and observations of philosophical and medical writers he was able to obtain and, adding the few facts observed by himself, dared to write a brief treatise on the emotions of feminine love, for the perusal of practitioners and students of medicine.

PART II.

EVOLUTION OF SEX

CHAPTER XIV.

PROTOZOA.

The study of the functions of organs requires an examination of their structure and the whole course of their development. Hence before entering upon the discussion of this important subject it will be necessary to recall to our minds the embryological development and the anatomical facts of the organs of generation.

Evolution teaches that every consecutive type in the animal kingdom has developed from the preceding lower type. To best follow the progress we divide the animal kingdom into seven types: Protozoa, Coelenterata, Vermes, Echinodermata, Mollusca, Arthropoda and Vertebrata.

In the first type, the protozoa, the animals are only single cells. Some of them have a lower structure than even the common cell. The monera, e. g., has neither nucleus nor membrane, and life is only manifested by the possession of the simple impulse to receive food when it is brought within its reach. In some of the Protozoa the protoplasm within becomes modified and is changed into a nucleus. They then belong to a higher class. Some of the animals surround themselves with a membrane and represent the next step of development. The propagation is accomplished by segmentation and division. As soon as the animal has reached a certain size it divides itself into two animals which live a separate life.

Chapter XV.

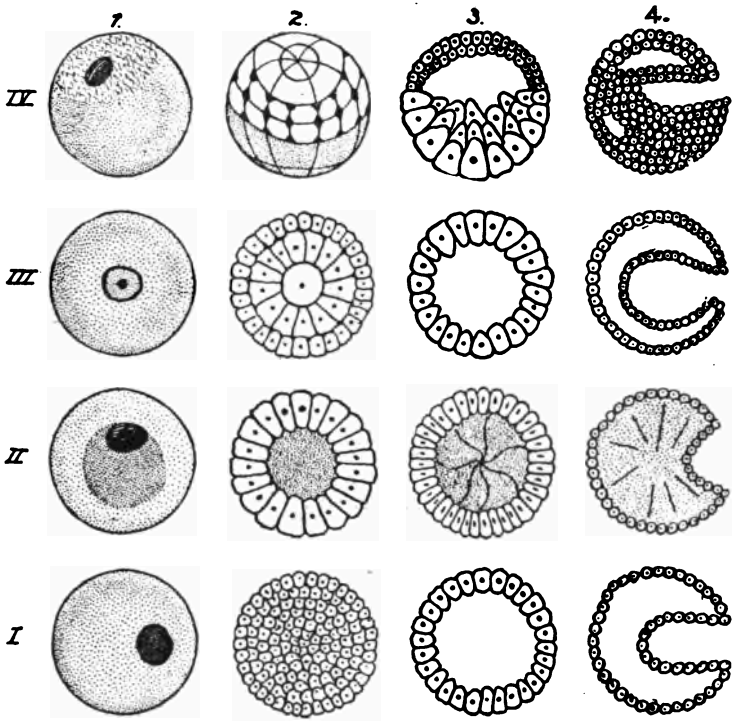
COELENTERATA.

In the type of protozoa the cells, or the animals, continue to lead a separate existence. To the second type belong the animals with gemmiparous reproduction, or multiplication by means of buds. The divided animals or cells remain together. From the first cell we have two, then, by further division 4, 8, 16, 32, etc. We have, therefore, in the type of coelenterata a colony of animals. Among the members of this colony a division of labor takes place. While in the previous type with fissiparous reproduction every single cell was endowed with the care for its own support, this care now devolves upon one cell-group which forms the mouth and provides food for the whole colony. Another group of cells has the function of carrying the food into the interior of the colony. They represent, consequently, the primitive alimentary canal. While these groups cease now to divide, the others continue in the function of segmentation and produce an intricate system of canals, as in sponges and corals. [Vide Cut 1.]

Chapter XVI.

VERMES.

The next step in the development is the type of worms. In this type the cells forming the mouth of the colony become, through constant alertness to seize food, more sensitive and form the primitive nerve-cells. The cells of the alimentary canal put forth small projections, or tubes, throughout the entire colony to convey the food to the remotest parts. They represent the primitive vascular system. At the caudal end of the



I:COELENTERATES. II:-ARTHROPODS. III TUNICATES.
IV-AMPHIBIA.
1:FERTILIZED OVUM. 2.-MORULA. 3-4-GASTRULA.

-CUT-1. CHAPTER 15-

colony there is another opening for the elimination of unassimilated food. This opening represents the primitive anus. Between the external layer of cells, or skin, and the internal or intestinal layer there has been formed a third, the muscular layer, which serves for the locomotion of the entire colony.

The cells which continue in their segmentation are situated at a certain point between the intestinal and external layers of the worm. The newly formed cells leave the colony through an opening and develop outside into a new worm. This opening represents the primitive uterus and vagina, and the group of dividing cells the primitive ovary. The worm is the first animal to show a bilateral, symmetrical body, where a ventral and a dorsal side can be distinguished. The body of the worm represents, therefore, a colony in which the division of labor has made further progress.

Chapter XVII.

ECHINODERMATA.

In the next type, the echinodermata, development has progressed one step further. The epidermic layer of the cells, or the skin, secretes a peculiar substance, a chitine-shell as a skeleton for the colony. In the echinoderma the nerve-cells near the mouth are higher developed. Some of them are differentiated into feelers, others into the organs of seeing. Another highly interesting phenomenon appears in this type; namely, the newly formed cells from the sexual gland of one animal perish unless they meet and unite with the new cells from the genital gland of another colony. Only after such impregnation the two cells, united into one, are able to begin segmentation and run through the entire cycle of development.

One animal represents, therefore, the male, the other the female principle. While in the former three types every animal was hermaphroditic, in the fourth type the division of the sexes makes its appearance.

Chapter XVIII.

MOLLUSCA.

In the fifth type, the mollusca, development has further progressed. The nerve-cells have developed into ganglion-cells, i. e., into cells with two processes. One is sent to the skin, the other process serves for the connection between themselves. These groups of ganglion-cells represent the primitive brain. The eye cells in this type are often highly developed. Auscultatory cells are sometimes also found. A flattened muscular disc, or foot, on the ventral side serves the animal for its locomotion. Three different segments are distinguished on the intestinal canal, the fore-intestine, mid-intestine and hind-intestine. The intestines possess different accessory glands, as, e. g., salivary glands. The beginning of a liver can be made out. A thick muscular nodule at one point of the vascular canal is seen to contract rhythmically, representing the primitive heart. Bronchial or leaf-like gills serve as a respiratory organ. Kidneys are also indicated. The sexes are usually separated.

Chapter XIX.

ARTHROPODA.

Development advances in the sixth type, the arthropoda. The body in this type is usually divided into

three segments, head, thorax and abdomen. The head has both an upper and lower jaw. The auscultatory organ has further developed and consists of a vesicular ear-pit containing in its interior chalky concretions, or otoliths, or hearing stones. Some of the arthropoda also possess vocal organs. The intestinal canal no longer takes the straight course as in the previous type, but assumes a serpentine shape. Those not living in water possess a system of tubes or tracheae for respiration, thus representing the primitive lungs. The abdomen possesses a girdle of chitine, serving as a support for the organs of motion. The sexes are practically always separated.

Chapter XX.

VERTEBRATA.

The seventh type, the vertebrates, is the most important, since it includes the highest developed animal, man. The main characteristic of this type is the spinal column, consisting of a number of small bones with an arch, vertebrae. The vertebrae joined, their arches form a canal for the central nervous system. Two pairs of extremities, the anterior and the posterior, are found on the trunk of most of the animals of this type. The sensory organs, to which the organs of taste are added, attain perfection. The respiratory organs consist partly of gills, and partly of perfect lungs. The vascular system possesses a heart enclosed in a pouch, the pericardium.

Among the classes of this type the most interesting is the amphioxus lanceolatus, since it forms the transition from the invertebrates to the vertebrates. Its spinal

column remains cartilaginous, or a chorda dorsalis, throughout all its life. It does not ossify as in the succeeding classes. The central nervous system lies above the chorda dorsalis. The heart is yet a simple pulsating tube.

In the second class, the cyclostomata, the heart is differentiated into a ventricle and auricle. The brain is distinctly separated from the spinal cord and by this time shows as many as three segmentations. In the next class, the fishes, the brain shows five segments and the trunk possesses two pairs of extremities.

In the class of dipnoi, the swimming bladder of the fishes has turned into a lung, and the auricle of the heart is divided by an imperfect partition into two auricles.

In the next class of amphibia the organ of hearing possesses a tympanic cavity containing one small hearing-bone. The auricle of the heart is divided by a perfect partition into two ante-chambers. The heart, consequently, consists of three compartments.

In the class of reptiles the loss of gills is complete. Respiration is effected by lungs only. In the organ of hearing the labyrinth is beginning to develop. The ventricle of the heart is in some cases divided by a membrane, and the trachea shows the beginning of a larynx.

In the class of birds the brain shows three divisions, fore-brain, mid-brain and hind-brain. The trachea is equipped with a perfect larynx.

Chapter XXI.

MAMMALIA.

In the last type, the mammals, the highest known degree of development is reached. The mammals derive

their name from the mammilary glands. These organs secrete a peculiar liquid, milk, which serves the female for nourishing her young. The new cells from the genital glands do not leave the animal colony and divide after leaving it, as in the preceding types, but remain within the body of the mother in an organ adapted for that purpose, the uterus, until the new animal is perfectly developed. The mammals, therefore, give birth to living, mature young. The body of the mammals is covered with hair. The jaws are equipped with teeth. In the lower mammals the Varol's bridge in the brain is only feebly developed. They still have a cloaca as in birds, that is to say, the urinary and genital canals open into the hind-end of the alimentary tract. In the next higher class the brain shows the corpus callosum. In the class of apes the brain is perfectly developed, only the gyri, or convolutions, are not so numerous as in man. In man the sulci, or grooves, of the brain are very deep and thus give the superficies of the brain the greatest extension. Man's intellect has, therefore, reached the highest degree of development in the animal kingdom.

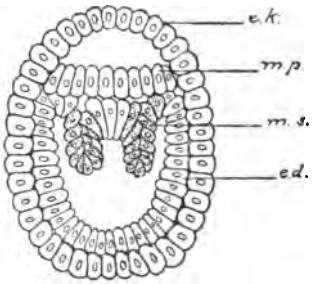
Chapter XXII.

THE HUMAN EMBRYO.

This short history of evolution shows that throughout the different orders of the animal kingdom that which is commonly called animal body, is only an animal colony such as in sponges, and man makes no exception to the rule. Only the cells or members of the colony called man, have become so diversified and modified through the physiological division of labor that they have come out of the millions of eons as the highest type of

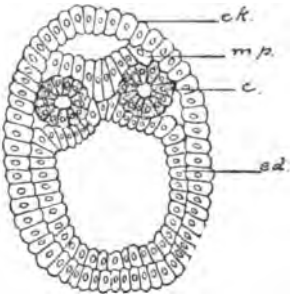
-DIAGRAM SHOWING THE DEVELOPMENT OF THE ORGANS FROM THE MESODERM-

1.



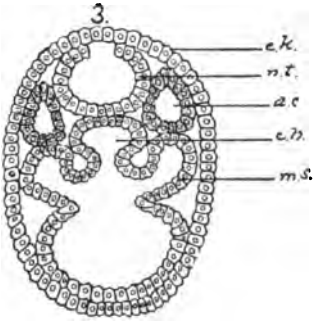
e.k.-EKTODERM.
m.p.-MEDULLARY PLATE.
m.s.-MESODERM, JUST FORMING FROM THE FOLDING OF
e.d.-ENDODERM.

2



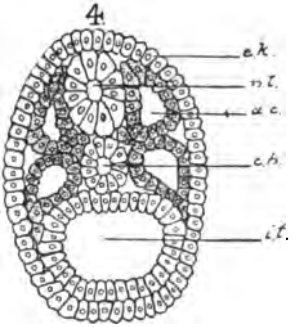
e.k. EKTODERM.
m.p-MEDULLARY PLATE.
c-COELOM OR BODY CAVITY.
e.d. ENDODERM.

3.



e.k.-EKTODERM.
n.t. NERVOUS TUBE OR SPINAL CORD.
a.c.-ABDOMINAL CAVITY OR COELOM.
c.h.: CHORDA DORSALIS
m.s. MESODERM.

4.



e.k.: EKTODERM.
n.t.-SPINAL CORD.
a.c.-ABDOMINAL CAVITY.
i.t.-INTESTINAL CAVITY.

-CUT-2 CHAPTER-23.-

development and, commensurately with their functions, have assumed different shapes.

Now, all the changes represented in the evolution in the animal kingdom that man had to pass through until his body arrived at its present shape, the human embryo has to go through, step by step, within the uterus.

As will be seen later on, the cell, or ovum, after it has left the ovary and been fertilized, represents the first or single-celled type, the protozoa.

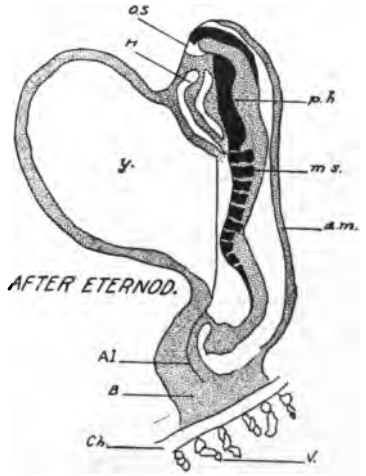
Immediately after its fertilization the division of the impregnated ovum begins by a series of successive segmentations, into 2, then 4, 8, 16, 32, etc., cells. By continuous cell-segmentations a great mass, the mulberry or morula is created. The structure of this morula corresponds with that of the animals of the second type, the coelenterata. [Vide Cut 1.]

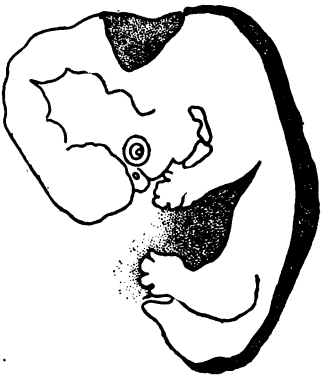
The next event in the formation of the embryo is that the morula, or the solid spherical mass of cells, becomes hollow like a rubber ball. In the subsequent stage the hollow sphere presently begins to flatten at one pole and then to gradually become hollow until one layer reaches the other, representing half a sphere of two layers like a collapsed rubber ball. In their growth the edges now approach the middle line until they finally meet and unite completely. The oval body, called gastrula, now consists of two layers of cells, the primitive germinal membranes, the ectoderm and endoderm. A division of labor now takes place between the two layers. The endoderm becomes the alimentary canal, the ectoderm serves as a covering and as a sensory organ. The structure of the gastrula hence corresponds with that of the worm, thus representing the third type of the animal kingdom. [Vide Cut 2.]

Chapter XXIII.

ENDODERM AND ECTODERM.

Henceforward the proceedings become very complicated. Transformations arise by foldings of the endo-





Al-ALLANTOIS.
a.m-AMNION.
B.-BELLY STALK.
ch.-CHORION.
H-HEART.
y-YOLK SAC.
m.s-MESODERMIC SOMITE.
O.S.-ORAL FOSSA.
ph-PHARYNX.
V-CHORIONIC VILLI.

EMBRYO 13.6 M.M. AFTER HIS.

CUT 3. CHAPTER 23.

derm and ectoderm. In this way new organs develop. While the gastrula is stretched longitudinally, two folds of the endoderm grow higher and approach each other until they finally meet. The embryo consists now of four germinal membranes. The folding of the ectoderm

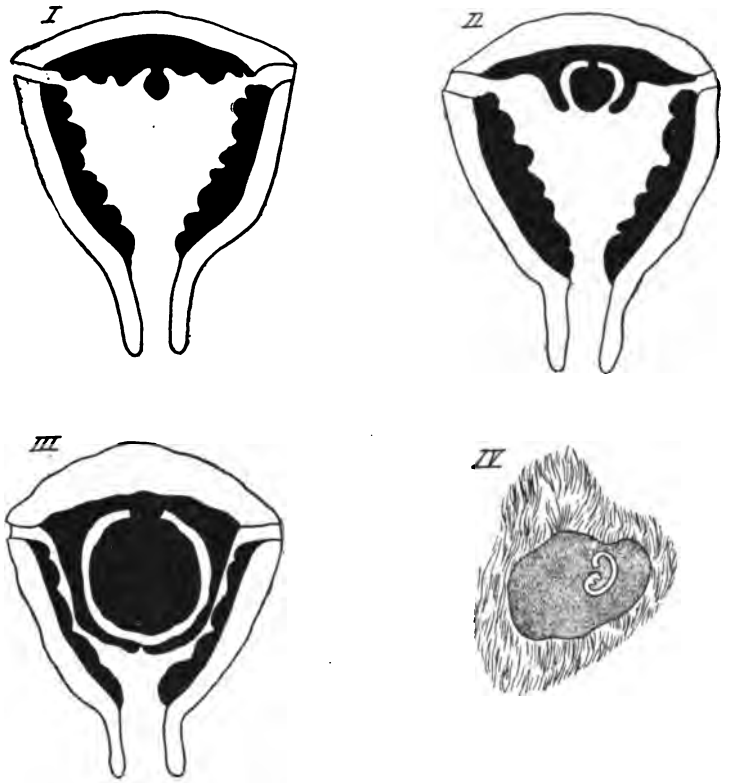
marks the position of the future backbone in the primitive stripe. A longitudinal furrow marks the origin of the nervous tube. The different membranes are soon differentiated, one into the chorda dorsalis, another into the definitive intestinal canal, and the last into the abdominal cavity. The embryo corresponds now with the structure of the animals of the fourth type, the echinodermata. [Vide Cut 2, Fig. 4.]

The membranes that include the intestinal canal soon overgrow on both sides the nervous tube and the chorda and are then differentiated partly into the bony structure of the skeleton and partly into the muscles. In the meantime the vascular spaces are developed. The gaps and fissures between the individual cells unite into vessels. At one point of the vascular system a rhythmical pulsation is now observed, the primitive heart. At this point the embryo corresponds with the structure of the mollusca, or the fifth type.

While these transformations are taking place, a fold, the head-fold, arises at the front end of the embryo by the bending of the spinal column. Beneath this head-fold arise five processes, the gills, as they are called in fishes, which later on form the face. At the same time four processes are budded off the trunk that subsequently become the extremities. A furrow is formed at the ventral side of the embryo, the origin of the later trachea and lungs. On both sides of the head-fold two pits for the eyes can be described. The embryo has now the same structure as the arthropoda, or sixth type. [Vide Cut 3.]

The entire embryo is now five millimeters or about a quarter of an inch long, and is about three weeks old. The development now progresses rapidly. The skeleton [vide Cut 4], wich was hitherto cartilaginous, as in fishes, begins to ossify. The

heart-tube begins to bend and takes the form of an S. Thus the tube is turned into an auricle, or ante-chamber and ventricle as in the amphibia. The



FORMATION OF EMBRYO AND DECIDUA I AND II. IN III THE FOLDS HAVE UNITED. FIG. IV EMBRYO AT THE END OF THIRD WEEK. —CUT-4 CHAPTER 23—

ventricle is soon divided by a partition as in the reptiles. One part of the nerve-tube is differentiated into three cerebral vesicles, as in birds.

Development henceforward progresses until at the end of the fourth month the foetus is sixteen centimeters or about six inches long and has reached its definite human shape. The further development is only a perfecting by growth.

Chapter XXIV.

THE GENITAL SYSTEM.

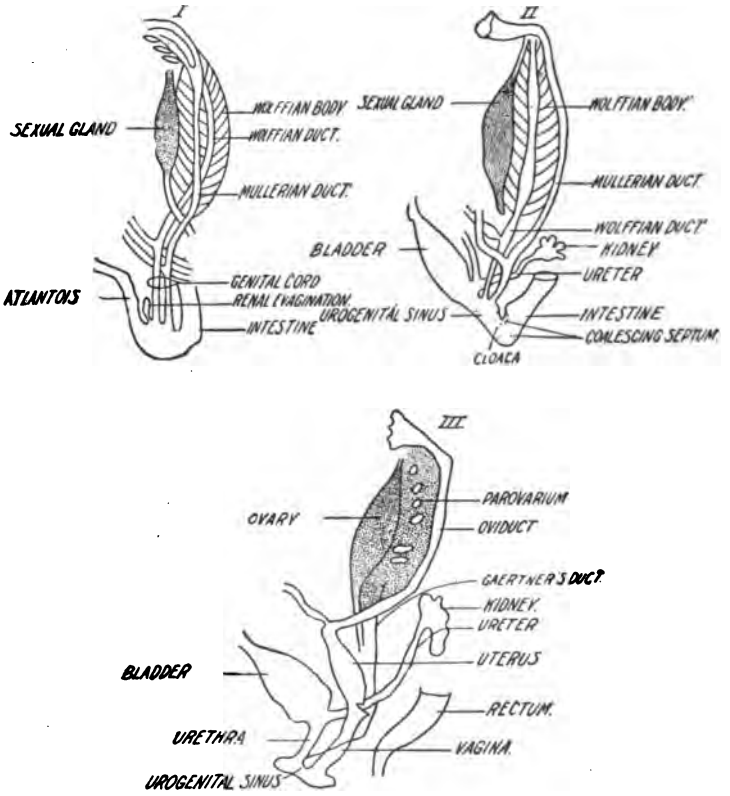
All other cells now cease their segmentation except the cells of the genital glands. The development of these glands has taken place simultaneously with the other organs.

The urinary secretion is effected throughout the animal kingdom by three systems: the pronephros, or head-kidney; mesonephros, or primitive kidney, or Wolffian body, "Urniere"; and metanephros, or true kidney. The pronephros must be regarded as the phylogenetically oldest part, since only traces of it are found in the human embryo. Here, in the earlier stages of embryonic development, the Wolffian body is the organ for the urinary secretion.

The Wolffian body appears in the shape of two longitudinal protuberances on either side of the mesentary along the spinal column. The protuberances consist of series of transverse excretory tubules or nephridia. These tubules open into two pronephric ducts, or Wolffian ducts, which are running alongside the abdominal aorta. These two Wolffian or primitive male ducts open at the caudal end of the embryo into the cloaca, or hind-end, of the alimentary canal.

When the Wolffian body has almost reached its greatest development a second longitudinal duct makes

its appearance by the evagination of the ventral surface of the Wolffian body. These ducts lie in close proximity of the Wolffian ducts, along the dorsal aspect of the



-CUT-5 CHAPTER 24-25-

Coelom, or body-cavity, and are known as the ducts of Muller, or the primitive female ducts. For the function of these canals in lowly organized animals is that of re-

ceiving from the body-cavity the ova and evacuating them from the body. The Mullerian ducts also open into the cloaca, which receives the termination of the Wolffian ducts. At their lower end the Mullerian and Wolffian ducts run in close apposition and form the genital cord. At this stage of development the embryo is thus hermaphroditic like the worms. [Vide Cut 5, Figs. I and II.]

Chapter XXV.

THE INTERNAL GENITALS.

At the caudal end the Mullerian ducts soon fuse together into one, the walls degenerate and the two ducts now form a single duct, the later vagina and uterus. Until the fifth month there is no distinction between vagina and uterus, the two organs forming a single sac-like structure. At this period a circular ridge in the wall of the sac begins to mark the division between the vagina and the uterus. The upper blind ends of the Mullerian ducts, with their expanded funnel-shaped mouths, diverge and form the oviducts or the Fallopian tubes.

The metanephros, or the true kidney, appears first as an epithelial or renal evagination of the Wolffian duct on the dorsal side of the latter and near its opening into the intestinal canal or cloaca. This bud grows forward, extends headward toward the position of the Wolffian body and becomes a long, narrow tube, ureter. The blind end branches into different tubules, each having a sacculated end. They soon assume a tortuous and convoluted form and represent the permanent kidney. The Wolffian body is now replaced in its function by the true kidney and enters into special relation with the

sexual organs by being transformed into the genital apparatus of the male.

In the female the Wolffian body and ducts degenerate. The remainder of the body is known as the parovarium, an organ without any apparent function, while the remainder of the ducts are designated the ducts of Gartner.

Before the Wolffian body has yet degenerated the mesothelial cells overlying the free surface of that body at its upper part and at the ventro-mesial side, assume a high columnar form and form an elongated swelling known as the internal genital ridge. As the degeneration of the Wolffian body proceeds the genital ridge is differentiated into the indifferent sexual gland by producing a projection upon the wall of the Coelom or body-cavity. This prominence is attached to the surface of the Wolffian body by a fold of the peritoneum, which later on becomes the mesovarium. At this stage there is no distinction of sex. The sexual gland represents the indifferent type of the sexual apparatus.

From this asexual stage the ovary is produced by a certain metamorphosis. The mesothelial cells on the peritoneal surface of the sexual gland change into the germinal epithelium and form the so-called egg-columns or sexual cords, which represent the primitive ova.

Chapter XXVI.

THE SINUS UROGENITALIS.

In the early embryonic life the intestinal canal is in communication with the allantois. In fact, both form one continuous canal [vide Cut 5, Fig. I]. When the caudal, pointed end of the intestine becomes obliterated.

the allantois-duct on the ventral side, and the intestine on the dorsal side, both open into a kind of pouch, the cloaca.

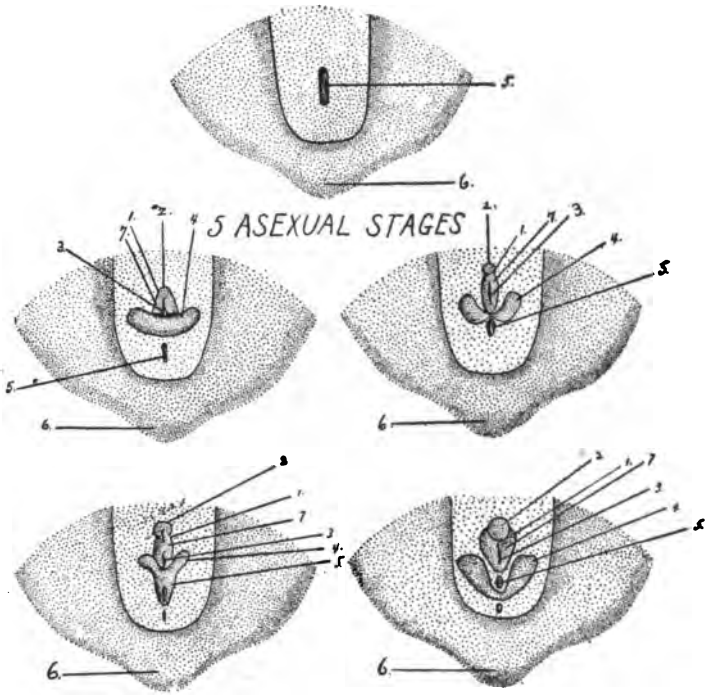
In the meantime the body-cavity of the embryo is closed and the allantois enters the embryo by the small opening known as the umbilicus. Very soon the middle segment of the intra-embryonic allantois dilates and assumes the form of a spindle-shaped sac, the later urinary bladder [vide Cut 5, Fig. II]. The portion of the intra-embryonic allantois, connecting the summit of the bladder with the umbilicus, soon becomes an impervious cord, known as the urachus. The portion of the allantois intervening between the bladder and the intestine is designated sinus urogenitalis.

Into this sinus opens the short canal, connecting the lower end of the bladder with the upper end of the urogenital sinus, which becomes later on the urethra. The sinus also receives the genital ducts, the Mullerian and Wolffian ducts and the latter's evaginations, the ureters. Later on, owing to alteration through unequal growth, the orifices of the ureters, which originally lie in close apposition with the openings of the Wolffian ducts, change their position and are moved toward the bladder. The interval between the two pairs of ducts, the Wolffian ducts and the ureters, increases, until the ureters finally open into the bladder.

The intra-embryonic portion of the allantois has thus furnished the following organs: the solid cord, urachus or ligamentum vesico-umbilicale, the urinary bladder, the urethra and the urogenital sinus. The latter is still in communication with the intestine by means of the cloaca, which, on the other hand, is still closed toward the exterior by the cloacal membrane.

At the next step ridges or folds spring from each side of the cloaca, grow toward each other until they

finally coalesce and form a complete septum. By further development the original epithelial septum becomes the permanent perineum. The former cloacal membrane is



now divided into two, the anal membrane and the urogenital membrane. [Vide Cut 5, Fig. III].

The urogenital membrane soon breaks through and

the entire sinus is transformed into a shallow depression, termed the vestibule of the vulva. From the sides of the lower part of the sinus a pair of evaginations are formed and give rise to the Bartholinian glands. Thus the vestibulum and the Bartholinian glands are also derived from the allantois.

Chapter XXVII.

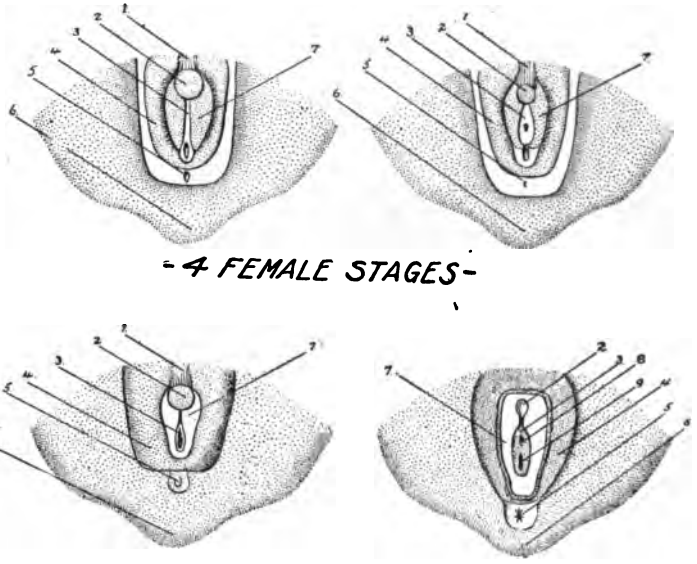
THE EXTERNAL GENITALS.

Before the urogenital sinus has opened to the exterior the region upon the surface of the body corresponding to the position of the cloaca is distinguishable by a depression, the cloacal depression. The mesenchym surrounding the cloacal depression soon begins to thicken and produces an encircling elevation, the genital swelling. On the ventral side within this swelling appears a projection, the genital tubercle, encircled by the genital swelling. The tubercle soon increases enormously in size, forming at its under aspect the genital groove. The lips of this groove thicken and form the two genital folds. All these four organs are common in both sexes and represent the asexual or bisexual state of the external genitals. [Vide Cut 6.]

In the female the genital tubercle ceases to grow and becomes the clitoris. The genital folds become prolonged and form the nymphae. The genital swelling increases in size through adipose and fibrous tissue. The part situated on the ventral side of the clitoris becomes the mons veneris, while the lateral parts are converted into the labia majora of the vulva. [Vide Cut 7.]

When the lower portions of the two Mullerian ducts have fused to form a single canal, the utero-vag-

inal sac, the lumen of the vagina is still obliterated, being filled with epithelial cells. By the breaking down of the central epithelial cells, the cavity is established. At



this period a little semicircular crescentic fold attached to the dorsal margin of the aperture of the vagina arises and forms the hymen, which has always played such an important rôle in the fancy of all nations.

Chapter XXVIII.

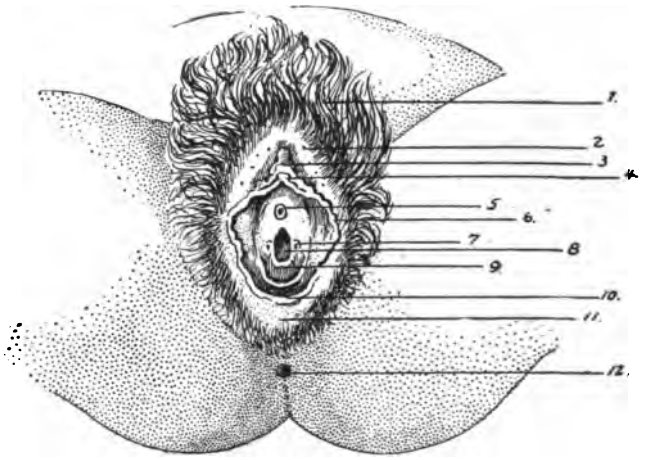
OVULATION.

When this stage is reached the development of the genital apparatus is completed. Only the lining of the ovary, the genital epithelium, "Keimepithel," undergoes a change. The epithelia are transformed into the Graffian follicles [vide Cut 20]. Each Graffian follicle includes in its interior an ovum. When the girl has reached the age of from twelve to sixteen years and menstruation sets in, the Graffian follicles are ripe and ready to burst. Every month one or more Graffian follicles burst and the ova are liberated. The ovum now begins its journey through the Fallopian tube into the uterus and hence, if not impregnated on its way, into the vagina, and is then carried outside with the other secretions.

During its progress through the oviduct, the cell, or ovum, is prepared for fertilization by a double segmentation. Twice a division of the ovum takes place, each time into two quite unequal parts; the smaller, polar bodies, remaining near the periphery of the ovum. Now, if the ovum meets with a spermatozoon, the latter enters the ovum and a fusion of the two follows. Immediately after impregnation, which usually takes place in the upper portion of the oviduct, the ovum surrounds itself with a kind of membrane. In this period the ovum represents the single-celled Protozoon, the first type of the animal kingdom. It then goes through the successive stages of embryonic development as hereinbefore described and passes through another cycle of life. In this way the process goes on without end, manifesting the immortality of the body.

Thus procreation throughout the entire animal kingdom is accomplished by cell-division. The lower

primitive cells in the first types apparently need no other impulse from without to begin segmentation and multiplication. The higher organized cell has lost its spontaneity of division. It begins to divide only after its fusion with another cell, one representing the mother-,



1. MONS VENERIS.
2. LABIUM MAJUS.
3. PREPUCE OF CLITORIS.
4. GLANS OF CLITORIS.
5. URETRAL ORIFICE.
6. NYMPHA.
7. ORIFICE OF THE BARTHOLINIAN GLAND.
8. VAGINAL ORIFICE.
9. HYMEN.
10. FRENULUM.
11. PERINEUM.
12. ANUS.

-AFTER MARTIN- -CUT-8 CHAPTER 29-

the other the father-cell. Among the highest types, especially where the young animal is developed within the body of the mother, the union of the two cells has to be preceded by the copulation of the parents. For this purpose a wise Providence has provided both sexes with suitable organs of procreation as well as of copulation.

PART III.

ANATOMY OF THE GENITALS

CHAPTER XXIX

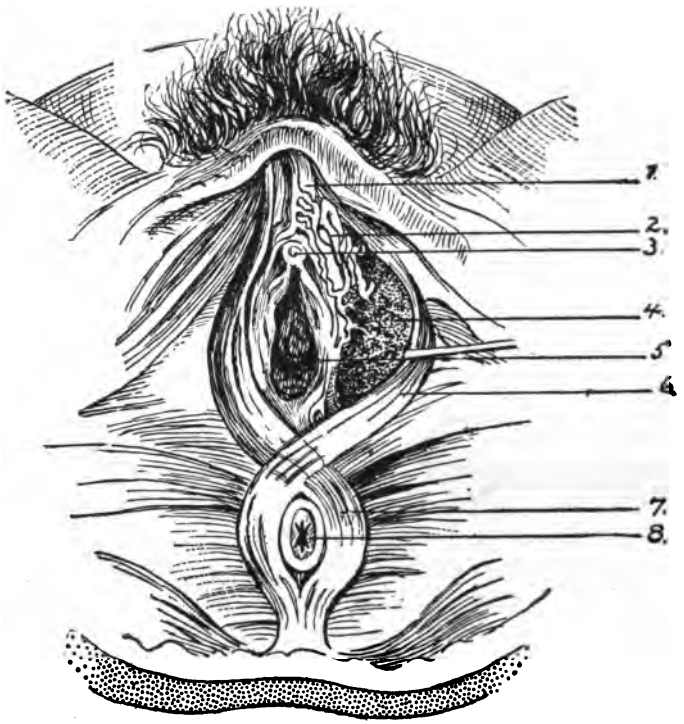
THE VULVA.

To the different purposes of the organs of generation in the two sexes must be ascribed the fact that the main female generative organs are entirely situated within the pelvis, the only external organs being those comprised in the name Vulva. [Vide Cut 8.]

The vulva [from the Latin word valva, the folding-door] runs, when the woman is in an erect position, horizontally from the mons veneris to the frenulum of the fossa navicularis.

The mons veneris is the name of the fatty cushion which rests upon the anterior surface of the symphysis pubis. After puberty the mountain is covered with a growth of hair. In the female the hair occupies a triangular area, the base corresponding with the upper margin of the symphysis.

The labia majora are a pair of integumentary folds extending from the mons veneris to the perineum, the triangular partition between the anus and vagina. Each labium has two surfaces, an outer one pigmented and covered with strong, crisp hair as on the mons veneris, and an inner surface usually lying in close apposition with its fellow. The fissure between the two labia is named rima pudendi. The inner surfaces are moist and



1-CLITORIS.

2-PLEXUS OF VEINS IN THE VAGINAL WALL.

3-GLANS OF CLITORIS.

4-BULBUS VESTIBULI.

5-ORIFICE OF VAGINA.

6-CONSTRICTOR CUNNI.

7-SPHINCTER ANI.

8-ANUS. —AFTER MARTIN—

—CUT-9 CHAPTER 29.—

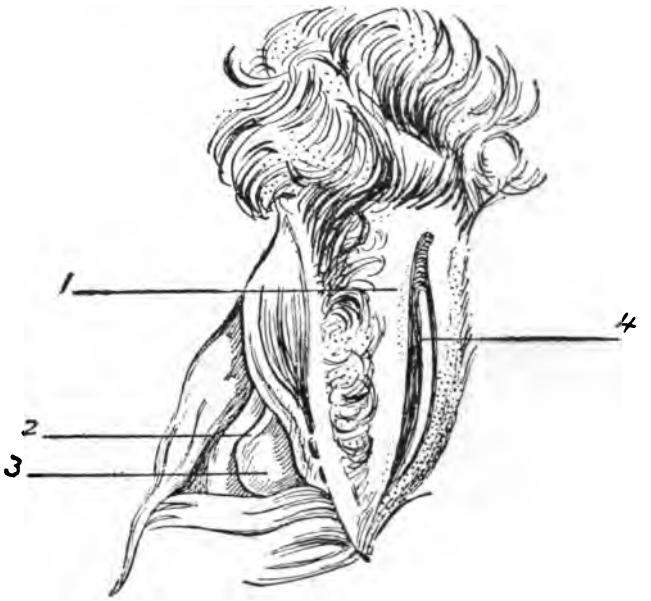
resemble a mucous membrane in appearance. The outer surface has the same structure as the skin. Beneath the skin there is found a layer of connective tissue rich in elastic fibers and fatty tissue. The next layer is a dense mass of adipose tissue which is supplied with an abundant plexus of veins. The labia are richly supplied with sebaceous glands. [Vide Cut 11.]

The nymphae are two triangular structures which run parallel to the labia from the clitoris to either side of the vaginal aperture. Their free borders are crenulated or lobed. They consist of thin folds of tissue, are smooth, and, when protected, of a pale rose color resembling a mucous membrane in appearance. They contain numerous papillae and sebaceous follicles. Their interior contains connective tissue, some muscular fibers and also erectile tissue. They are extremely sensitive, being abundantly supplied with nerve-ends. At the side of the clitoris each nympha is divided into two lamellae. The two anterior lamellae unite at the glans clitoridis and form the praeputium of the clitoris, the posterior lamellae fuse at the back of the clitoris and form its frenulum. The nymphae diverge backwards and terminate in the middle of the rima.

The vestibule is the area inclosed between the two nymphae, extending from the clitoris to the fourchette or the vaginal orifice, the rest from the vaginal orifice to the fourchette being also called fossa navicularis. On either side of the vestibule, beneath its mucous membrane, embracing the urethra, lie the vestibular bulbs, two pyriform, thick, erectile vein-plexus. [Vide Cut 9.]

They are under the influence and partly covered by the ischio-cavernosus and constrictor vaginae muscles. The lower ends terminate at the middle of the vaginal aperture. Hence during the engagement under sexual excitement they help to narrow the entrance of the vagina.

The anterior ends of the bulbs extend toward the clitoris and unite with the cavernous tissue of this organ.



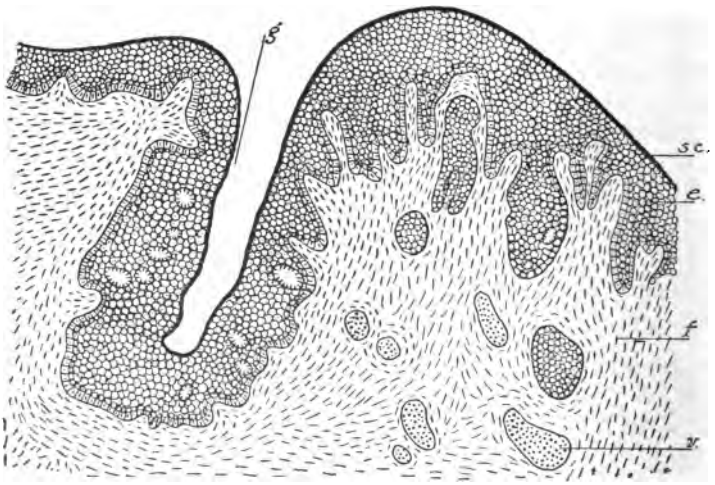
1-RIGHT LABIUM MAJUS
2-DUCT OF BARTHOLINIAN GLAND.
3-BARTHOLINIAN GLAND.
4-RIMA PUDENDI.
AFTER MARTIN

-CUT-IO CHAPTER29-

The clitoris is a small organ situated between the branched anterior extremities of the nymphae which furnish the praeputium and frenulum of the clitoris. It is

rarely, even in the state of erection, larger than two centimeters. It consists of a small glans, rarely exceeding a small pea in size, a corpus and two crura. The latter arise from the inferior surface of each ischio-pubic ramus and after fusing below the pubic arch form the body of

g - GLAND.
s.c. - STRATUM CORNUUM.
e - LAYER OF PAVEMENT EPITHELIA.
f - FIBROUS TISSUE.
v. BLOOD-VESSELS.



LABIUM MAJUS AND SEBACEOUS GLAND.

CUT-11 CHAPTER 29.

the clitoris. It is sharply bent on itself, the glans looking downward toward the vaginal aperture. The clitoris is the analogue of the male penis, only it is not perforated by the urethra, the latter opening into the vestibulum between the clitoris and the vaginal orifice sur-

rounded by a fold of mucous membrane. The clitoris is equipped with two erectile organs, the corpora cavernosa and two muscles, the musculi ischio-cavernosi, hence the clitoris is very erectile. The clitoris is supplied with an abundance of delicate sensory nerve-ends, including the end-bulbs and the Pacinian and Meissner's corpuscles. It is, therefore, extremely sensitive.

On either side of the vaginal orifice open the ducts of the Bartholinian glands. The two small glands, not larger than a small pea, are situated beneath the bulbs of the vestibule and are of the racemose type. [Vide Cut 10.]

The vaginal orifice in the virginal state is partly closed by an imperfect septum, the hymen. The hymen is a fold of tissue presenting a structure similar to that of the vagina. The fold is usually attached to the posterior vaginal wall. The hymen closes the vaginal aperture more or less leaving an opening which varies in size from the head of a pin to a calibre which will admit the tip of one and even two fingers. The hymenial opening is, as a rule, semi-lunar and reaches the anterior vaginal wall. After defloration or sometimes only after the first confinement the hymen is torn at several points and shows only remnants, the carunculae myrtiformes.

Chapter XXX.

THE INTERNAL GENITALS.

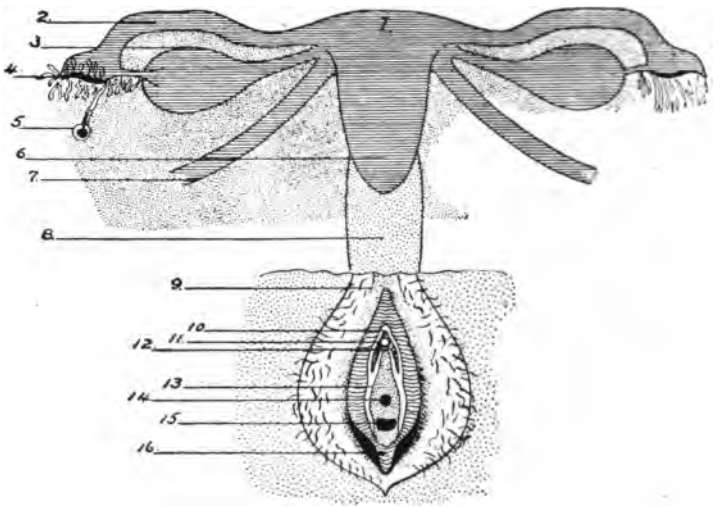
The vagina is a musculo-membranous tube extending from the vulva to the uterus. At rest the vaginal walls are in contact with each other and the passage appears as a fissure, the latter assuming the form of the letter H. The course of the vagina is upward and

slightly backward. [Vide Cuts 12 and 13.] The walls of the vagina are composed of three coats: an exterior connective tissue coat; a thick muscular coat comprising two layers of strong unstriped muscular fibers, the outer longitudinal and inner circular, the latter being more largely developed near the aperture and forming a part of the sphincter; and of a mucous membrane equipped with a great number of papillae. The mucosa is covered with a pavement epithelium. [Vide Cut 14.] The mucosa is devoid of glands. The entire vagina is surrounded by a strong veinous net of vessels. The anterior wall is 7 c. m. long and presents at the mucous surface a median longitudinal ridge; the posterior wall is 9.5 c. m. long and has two ridges, the columnae rugarum, from which a number of transverse rugae pass. Only one part of the posterior vaginal wall is in contact with the floor of the pelvis and is covered with peritoneum, the entire vaginal tube lying between the bladder and the rectum.

"Inter faeces et urinas nascimur"

laments a pious father of the church. A part of the muscle constrictor ani surrounds the orifice of the vagina and is known under the name constrictor cunni. [Vide Cut 9.] When the woman is in an erect position, the vaginal orifice looks directly to the ground, the course of the vagina being almost vertical with a slight inclination from the front to the back toward the vaginal vaults. The vault or fornix is divided by the projecting cervix of the uterus into two laterial vaults and into an anterior shallow and a posterior deep vault.

The uterus is a hollow, pyriform, flattened, thick muscular organ. It is divided into the upper thick end, or fundus, the body and the neck or cervix. The uterine cavity has somewhat the shape of a triangle, its basis cor-



1:FUNDUS UTERI. 2-OVIDUCT. OR FALLOPIAN TUBE. 3.-OVARY. 4.-FIMBRIA. 5.-HYDATIS MORGAGNI. 6.-CERVIX UTERI. 7.-LIGAMENTUM ROTUNDUM. 8.-VAGINA. 9.-LABIA MAJORA. 10.-PRAEPUTIUM OF CLITORIS. 11-GLANS OF CLITORIS. 12-FRENULUM OF CLITORIS. 13.-NYMPHA. 14-ORIFICE OF THE URETHRA. 15.-ORIFICE OF VAGINA. 16.-FOSSA NAVICULARIS.

-CUT-12 CHAPTER 30-

AFTER HEITZMANN-

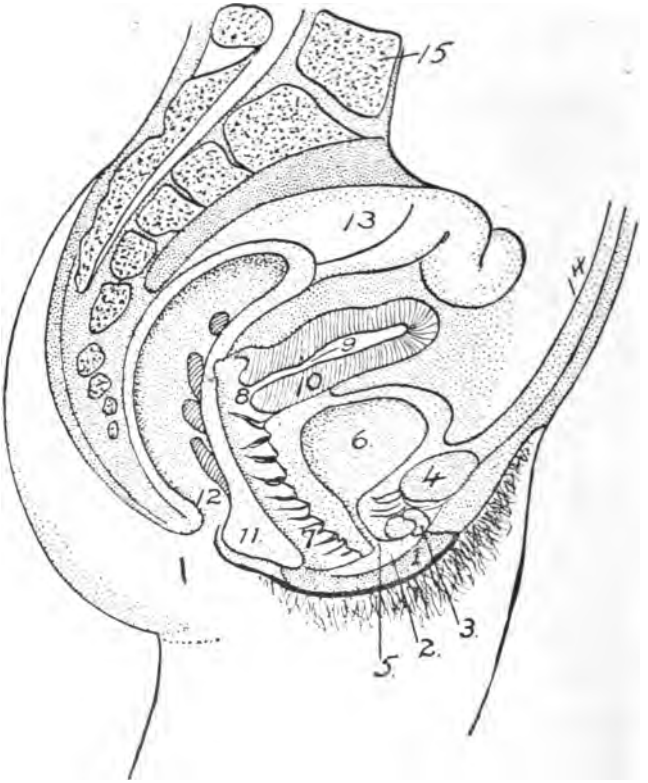
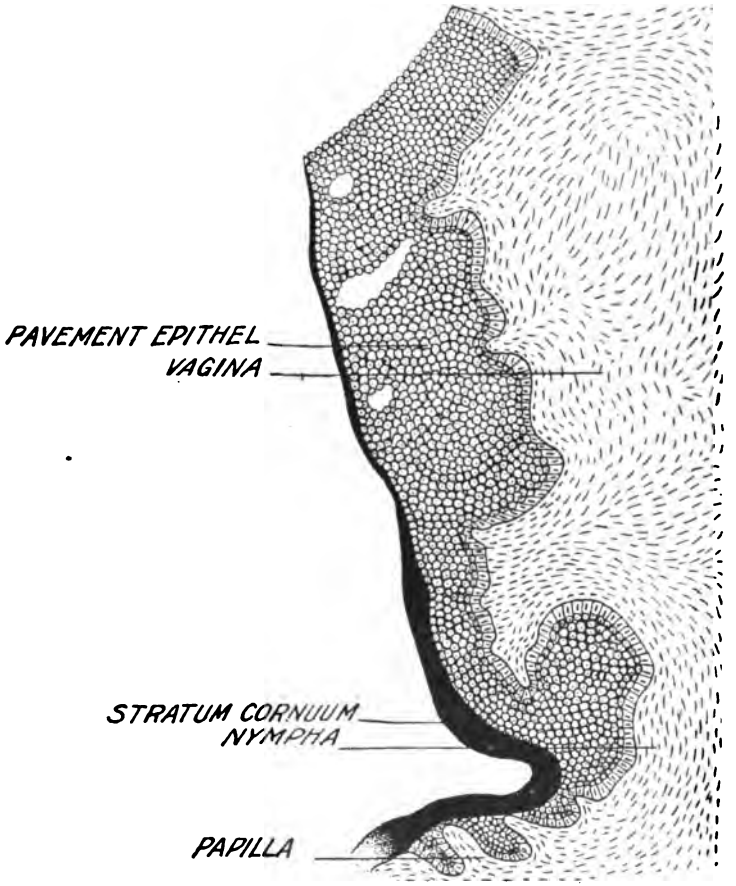


DIAGRAM OF THE INTERNAL PELVIC ORGANS.
1-LABIA MAJORA. 2-NYMPHA 3-CLITORIS.
4-SYMPHYSIS. 5-URETHRA. 6-BLADDER.
7. VAGINA WITH COLUMNA RUGARUM.
8:ORIFICIUM UTERI VAGINALIS. 9.-INTERNAL
OS. 10-BODY OF UTERUS. 11-PERINEUM.
12-ANUS. 13-RECTUM. 14.-PERITONEUM.
15:VERTEBRA. - CUT 13 CHAPTER 30-

responding to the uterine base. [Vide Cut 15.] The uterine cavity communicates with the canals of the Fall-



NYMPHA AND VAGINA
CUT-14. CHAPTER 30.

opian tubes by two openings at the angles of the basis. The lower angle is continued into the cervical canal and

opens into the vagina. The median part of the cervical canal is widened and the narrow opening into the cavity of the uterus is known under the name of os internum,

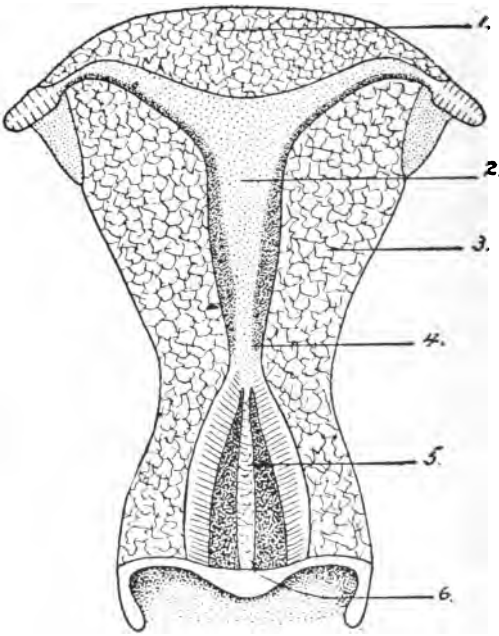
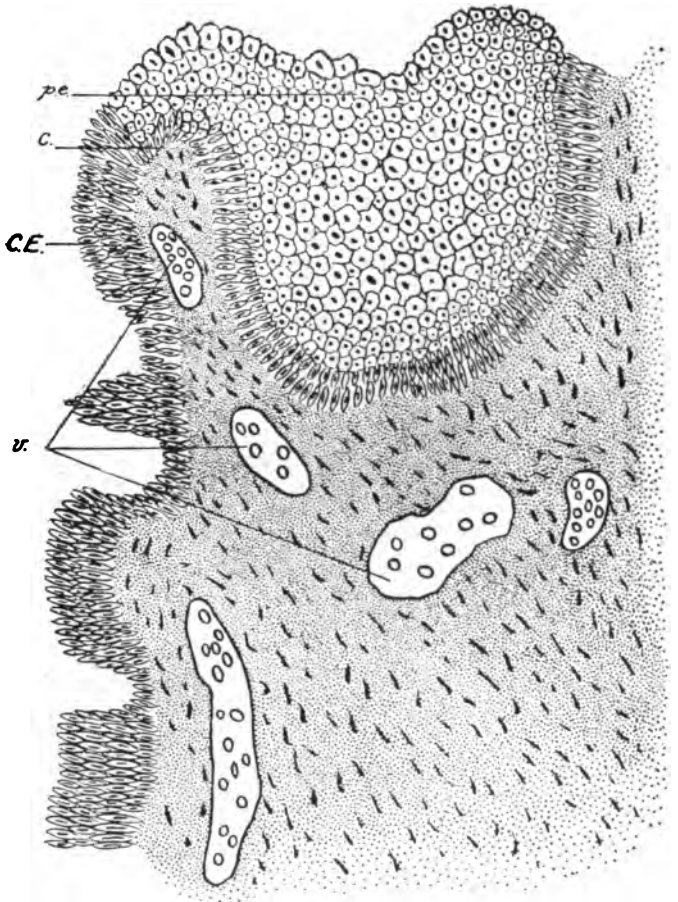


DIAGRAM OF UTERUS.

1. FUNDUS.
2. CAVUM.
3. BODY.
4. INTERNAL OS.
5. CERVIX.
6. EXTERNAL OS.

~CUT-15. CHAPTER 30.~

while the opening into the vagina is called os externum or vaginal orifice. [Vide Cut 17.] The uterine cavity is coated with a mucous membrane bearing a great number of tubular glands. The entire mucous membrane is cov-

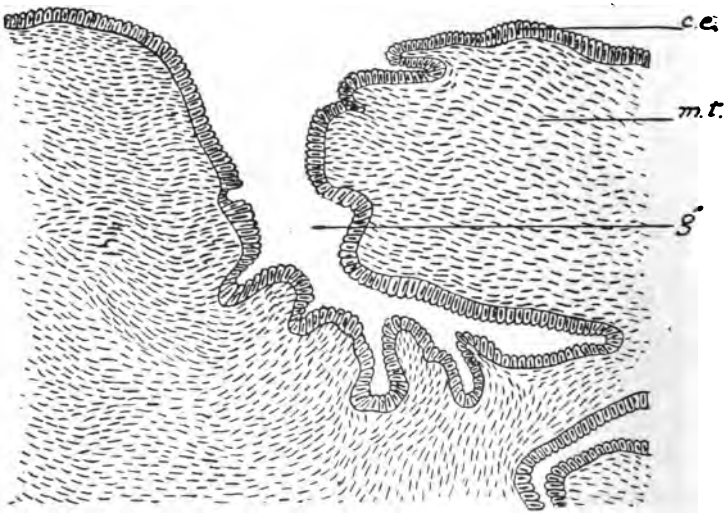


CERVIX UTERI FROM ONE DAY OLD INFANT.

p.e.-PAVEMENT EPITHELIUM OF THE VAGINAL PORTION OF THE CERVIX. C-BORDERLINE OF THE PORTIO AND THE CAVITY OF THE CERVIX. C.E.-CYLINDRICAL EPITHELIUM OF THE CAVITY OF THE CERVIX. V-BLOOD VESSELS.

CUT-16 CHAPTER 30.

ered with columnar epithelia of the ciliated type. [Vide Cut 16.] The mucous membrane of the cervical canal shows a system of small folds, the arbor vitae. The



UTERUS OF A FOUR YEARS OLD CHILD

c.e - CYLINDRICAL EPITHELIUM.

m.t. - MUSCULAR TISSUE.

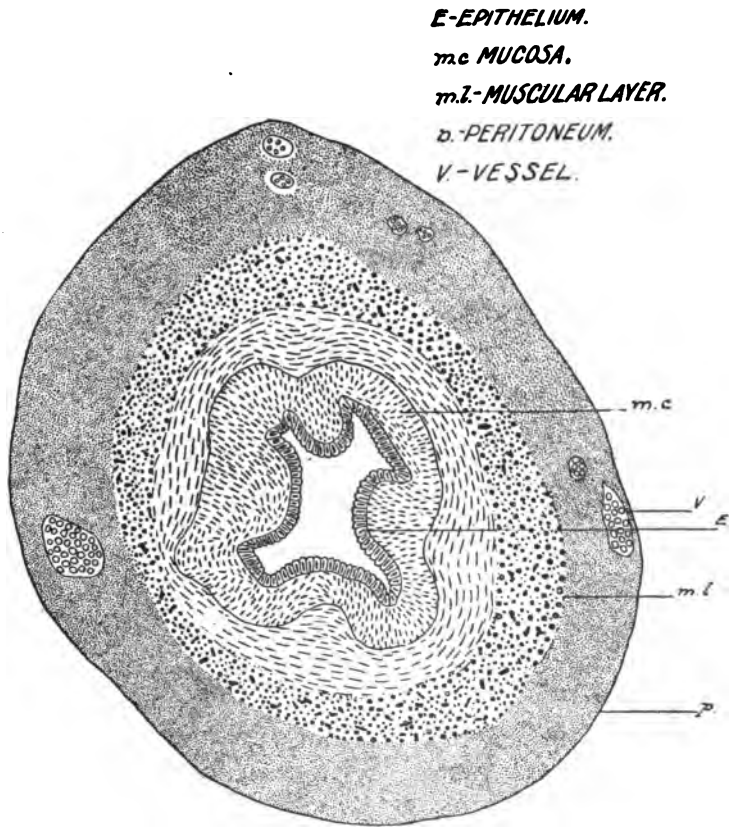
g - UTERINE GLAND.

CUT-17 CHAPTER 30.

covering of the cervical canal is also a high, columnar, ciliated epithelium. At the vaginal orifice this epithelium changes into the vaginal pavement-epithelium.

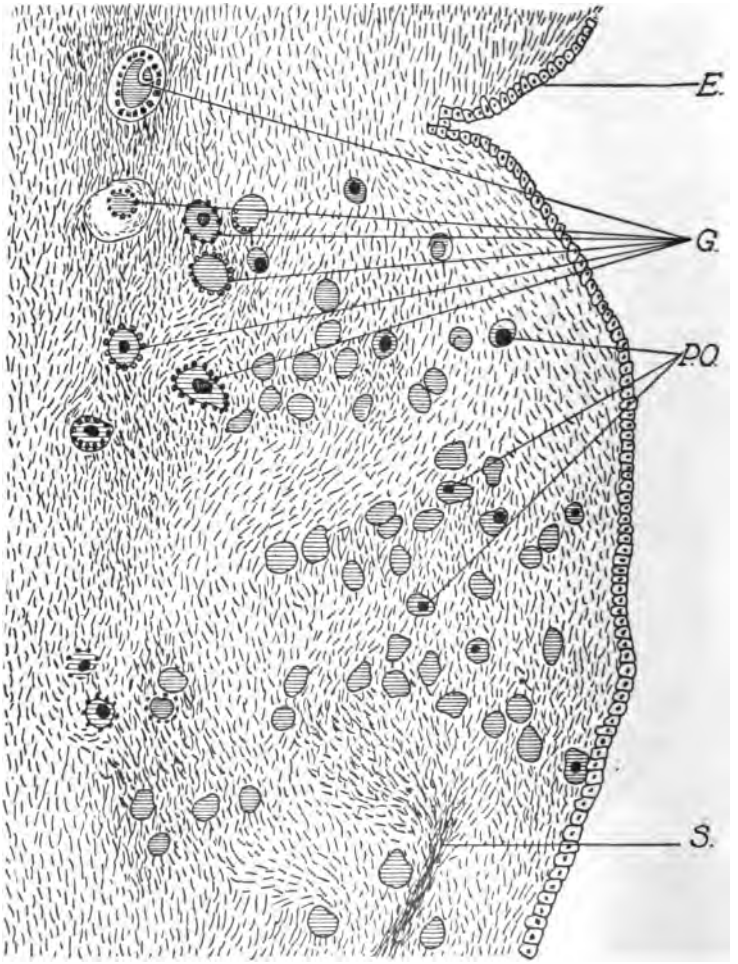
The second uterine coat consists of non-striated muscular fibers. There is an inner circular and an outer

longitudinal muscular layer. The larger uterine blood vessels lie chiefly between these two layers.

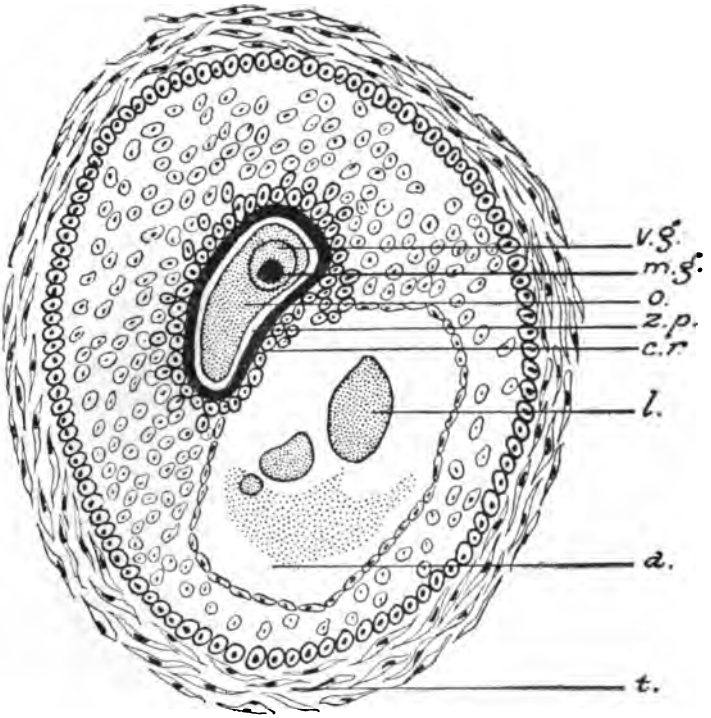


TUBE FROM A FOUR YEAR OLD CHILD
CUT-18 CHAPTER 30.

The cervix is mainly composed of connective tissue in which is found a large amount of elastic tissue. The



OVARY FROM A GIRL ONE YEAR OLD-
E-GERMINAL EPITHELIA. P.O.-PRIMITIVE
OVA. G-GRAAFIAN FOLLICLES. S-STROMA
OVARII. -CUT-19 CHAPTER 30.-



GRAAFIAN FOLLICLE FROM A WOMAN OPERATED FOR CANCER OF UTERUS

t. THECA FOLLICULI. a. ANTRUM FOLLICULI. l. LIQUOR IN A COAGULATED STATE. c.r. CORONA RADIATA. z.p. ZONA PELLUCIDA. o. OVUM. v.g. VESICULA GERMINATIVA. m.g. MACULA GERMINATIVA. -CUT-20 CHAPTER 30-

cervix contains also erectile tissue, the same as the clitoris and the bulbs.

The entire uterus, as far as it is not situated between other organs, is covered with peritoneum. The anterior surface of the body of the uterus is almost flat and covered with a layer of peritoneum which is inflected at the level of the os internum upon the bladder. The posterior surface is convex and covered in its whole extent with a layer of peritoneum which is prolonged downward for a short distance upon the posterior wall of the vagina. The anterior and posterior peritoneal coverings unite laterally and form the broad ligaments. The uterus is fixed in its place by the round ligaments, which are the continuations of the uterine tissue. They run between the folds of the broad ligaments, and through the inguinal canals terminate within the tissue of the labia majora. [Vide Cut 12.]

The uterus is normally anteflected, the fundus lying forward near the symphysis, and the cervix to the rear. The average length of the uterus is 7 c. m., the breadth 4 c. m.

The Fallopian tubes are two serpentine trumpet-shaped tubes of about 12 c. m. in length. They lie at the upper margin of the broad ligaments between the two layers. The uterine half of the canal is narrow, 3 m. m. in diameter, and opens into the basic uterine angle; the distal half of a width of 8 m. m. in diameter widens into the ampulla and opens into the abdominal cavity. This opening is surrounded with fringes, one of which touches the ovary and probably is the road the ovum takes to reach the uterus. The tube is composed of three coats, the outer peritoneal coat, the middle muscular coat, consisting of two layers, the inner circular and the outer longitudinal layers, and the mucous membrane, which is covered with a high, ciliated, columnar epithe-

lium. The mucous membrane forms a great number of plications. The ciliar motion is toward the uterine cavity. [Vide Cut 18.]

The ovaries are two flattened almond-shaped organs of about 4 c. m. in length and 2 c. m. in breadth. They lie on the posterior side of the ligamentum latum on either side of the uterus, with which they are connected by the ligamenta ovarii. This ligament running between the two lamellae of the ligamentum latum leaves the latter through a fissure of the posterior lamellae and enters the ovary at the pointed end, the hilus. It furnishes the fibrous tissue elements for the fibrous skeleton, the stroma ovarii. The vessels and nerves also enter the ovary at the same point, at the hilus.

The ovary is covered with a cubical, genital epithelium. The epithelia put forth solid nests of epithelial cells into the fibrous stroma. Some of these cells become larger, and, surrounded by the other unchanged, or follicular cells, are finally changed into ova. The entire crust of the ovary, the zona parenchymatosa, thus consists of fibrous tissue and epithelial elements; the interior part, the zona vasculosa, consists of fibrous-elastic tissue and nonstriated muscular fibers. [Vide Cut 19.]

The ovum, surrounded by the follicular epithelium, is called the Graafian follicle. The ripe Graafian follicles lie usually near the periphery of the ovary. The Graafian follicle is bubble-shaped and surrounded by a fibrous sheath, the theca folliculi. The cavity contains a light yellow fluid, liquor folliculi. The interior of the cavity is coated with several layers of follicular epithelia, the membrana granulosa. The follicular epithelia form at one point a disc of cells, the discus oophorus, which includes in its midst the ovum. [Vide Cut 20.]

The ovum is a modified cell with a membrane, here

called zona pellucida; a protoplasmatic mass, called vitellus; a nucleus called vesicula germinativa, and a nucleolus, called macula germinativa.

At the time of menstruation the Graafian follicle bursts; the ovum is thus freed, is taken up by the current called forth by the ciliar motion of the tubal epithelia and brought through the tubes into the uterus.

Chapter XXXI.

NERVES AND VESSELS.

The nerve-supply for the genitals is furnished by the spinal nerves, the plexus lumbalis and sacralis and the nervus sympathicus.

The lumbar plexus is formed by the four lumbar nerves. From this plexus is derived the nervus ilio-inguinalis, the terminal branches of which are distributed in the mons veneris.

The plexus sacralis is formed by a part of the fourth and the entire fifth lumbar nerves and the four upper sacral nerves. From this plexus is derived the nervus pudendus communis, which is distributed in the clitoris as nervus dorsalis clitoridis and in the labia as nervi labiales posteriores.

The internal genitals are mostly supplied by the sympathetic nerve. The latter forms the hypogastric plexus that lies behind the peritoneum opposite the fifth lumbar vertebra. This plexus divides below into the right and left pelvic plexuses.

The nerves of the vagina come from the hypogastric plexus, the fourth sacral nerve and the pudic nerve.

The nerves of the uterus are derived from the

ovarian plexus, which is a continuation of the hypogastric plexus, and from the third and fourth sacral nerves.

The oviduct is supplied by the ovarian plexus.

The nerves of the ovary are derived from the hypogastric, pelvic and ovarian plexuses.

From the sympathetic nerves are also derived the nervi erigentes, distributed in the corpora cavernosa of the clitoris, in the bulbs of the vestibulum and in the erectile tissue of the vagina.

The blood supply for the genitals is first furnished directly from the abdominal aorta. Before the aorta divides into the two arteriae iliacae communes, two arteries, the spermaticae internae leave the aorta to supply the ovaries and oviducts and to form anastomoses with the arteria uterina.

The iliaca communis divides into the arteriae cruralis and hypogastrica. From the cruralis is derived the arteria pudenda externa for the anterior parts of the labia.

From the hypogastrica are derived the arteria vesicalis for the vagina, the uterina for the uterus and vagina, and the arteria pudenda communis as arteriae labiales posteriores for the labia and the clitoris.

The veins run side by side with the arteries. The blood from the corpora cavernosa of the clitoris returns through the vena dorsalis clitoridis, and hence together with that from the bulbs in the plexus utero-vaginalis. The plexus vaginalis surrounding the vagina is a rich network of veins. The plexus uterinus lies on both sides of the uterus within the broad ligaments. The plexus utero-vaginalis opens through the venae uterinae into the vena hypogastrica and hence into the vena iliaca communis and vena cava inferior.

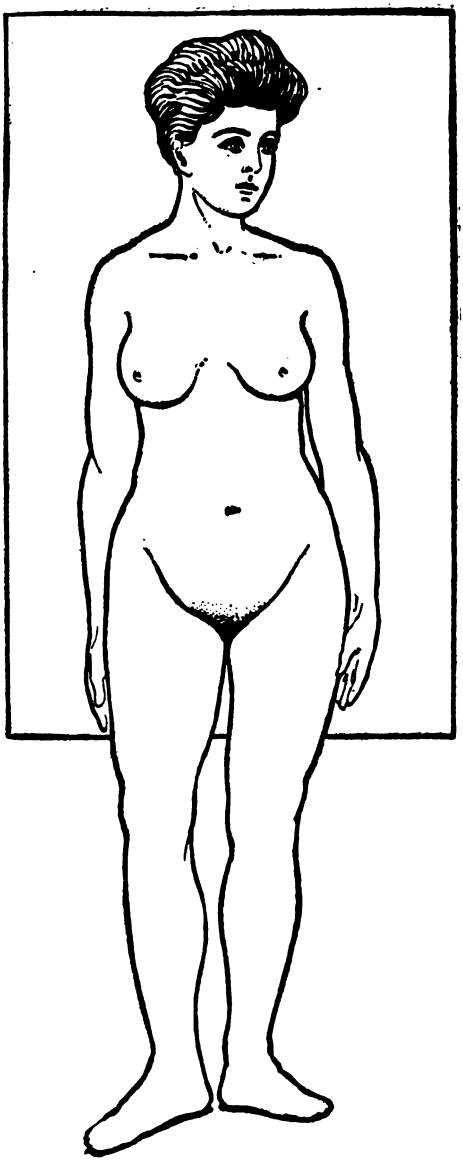
Chapter XXXII.

THE SECONDARY SEXUAL CHARACTERISTICS.

In the preceding chapters there were described the primary sexual characteristics of the female, in distinction from the male, which are already found in early foetal life. The secondary sexual character of the woman by which we are able to distinguish the female from the male, quite irrespective of the essential organs of reproduction and by which woman is made more attractive to man, begins to develop at the time of puberty.

At this period of life certain physical changes take place in the body of the child, and the differences between the sexes become more pronounced. The stamp of sex is no longer confined to the pelvis, but is impressed on every part of the body. In the first years of existence the child is almost asexual in physical as well as in mental relation. The child is as yet neutral; it is only a spinal being or a digestive tube. All its actions are directed upon one aim, the preservation of the individual. Hence there is no great physical difference in children of different sexes. The differences begin to show with the beginning of puberty and are definite at the close of this period. In the animal kingdom nature has distinguished the male with the greater beauty. Men's gallantry designates women as the beautiful sex.

Woman's figure is ordinarily characterized by a relative gracility, the forms are more delicate, the contours more rounded and the waist narrower than in men. The skeleton is more delicate, the stature lower. The head is smaller and covered with more hair, the features of the face more delicately cut, the beard is wanting, the eyes are more beautiful, the hair luxuriant

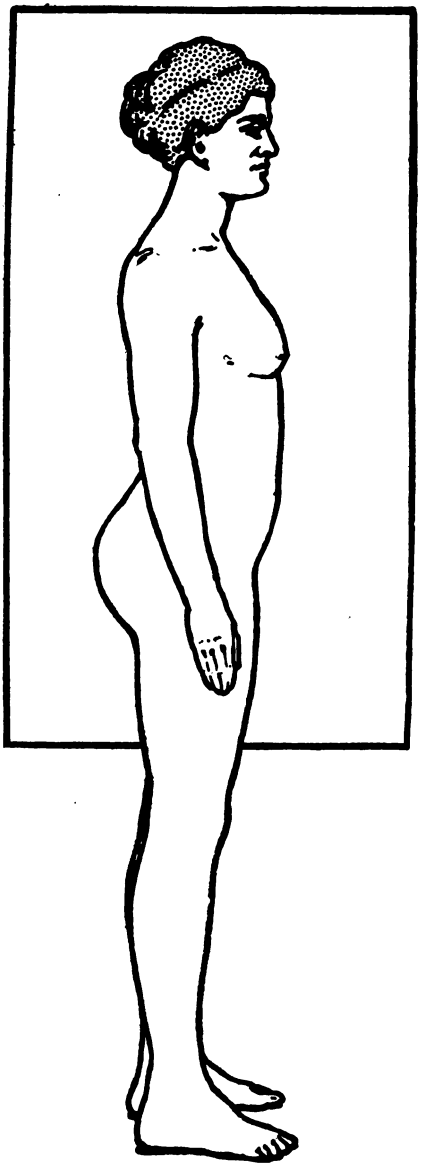


SHOWING THE PROPORTION OF CHEST AND PELVIS.

-CUT-21 CHAPTER 32-

and lustrous, the cheeks are rounder and the lips daintily curved. The neck is round and long, lacking the laryngeal projection. [Vide Cut 21.] The chest is narrower, the shoulders sloping. The breasts are well developed, with pronounced mammillae. The abdomen is longer, hence the distance between the navel and the pubes is greater than in men. The pelvis is lower and larger than in men, surpassing the line of the shoulders. The inclination of the pelvis is more pronounced, hence the buttocks are more protuberant. [Vide Cut 22.] The woman's body thus seems to be somewhat more reminiscent of the quadrupedal posture than man's. There is a greater obliquity and conicity of the thighs. The calves are very pronounced. The skin, in general, is of a finer texture, whiter, smoother, and less hairy than in men. The paniculus adipositas is abundant. The limbs are relatively short, more delicate, more rounded, tapering and less muscular than in men. The feet are smaller and more daintily shaped. The hands are comely and the fingers slender.

The woman's steps are shorter, her gait more graceful. The woman's voice differs in pitch as well as in timbre from man's. It has a higher note and sweeter tone. The woman's respiration is of the upper costal type.



SHOWING THE ANGLE OF PELVIS.

CUT 22. CHAPTER 32.

PART IV.

PHYSIOLOGY

CHAPTER XXXIII.

SEXUAL INSTINCT.

A law regulating or governing phenomena is only possible on the assumption that the law is the expression of the modus operandi of the governing power. Not to jeopardize the preservation of the species a wise Providence has arranged it that the act of copulation causes pleasure and satisfaction. Abstinence from this act creates a certain hunger, a want. After hunger for food, which is based upon the instinct of the preservation of the individual, the desire for copulation, based upon the instinct of the preservation of the species, is the greatest that governs animal life. The physiological law of sexuality is the longing to satisfy this desire. All animals are driven by a mighty, irresistible impulse for sexual gratification.

If we define an instinct as an action adapted to an end which is not present in the consciousness, then this impulse of sexual gratification is an instinct of reproduction. Even the active principle of the mind which is energetically devoted to the gratification of the sensual enjoyment and the state of mind which is constantly yearning to satisfy the want are instinctive in nature. For they exist independent of all experience. The absorbing feeling which seeks the consummation of its purpose as well as the selection of the means to be employed is not based upon previous experience. They are internal, unconscious messages which give rise to the conscious impulse without waiting for the external stimuli which later on co-operate with the impulse to affect the nervous centres.

Chapter XXXIV.

CENTRES OF GENERATION.

The human brain like that in other higher animals contains a centre of generation. In this centre sexual emotions are created, here sexual desires take their rise, sexual sensations are felt and the individual becomes conscious of them all.

Like the centres for all other sensations, the sexual centre is situated in the cortex of the brain, probably near the centre of the olfactorius. This centre is the centre of conscious sensuality; it is the main and voluntary centre. The other auxiliary, or involuntary, centres lie in the lumbar part of the spinal cord and in the ganglia of the plexuses of the sympathetic nerves. The main generative centre controls the different auxiliary centres and is equally influenced by the latter.

Two groups of nerves connect the different centres with the genitals, the centrifugal, which convey the sexual excitement arising in the brain to the genitals, and the centripetal nerves whose function it is to convey the excitation at the genitals to the centre of erection in the lumbar part of the spinal cord and then to send the message to the main centre in the brain where the excitation becomes conscious to the individual as a lustful sensation.

Pleasurable feelings may thus be effected in two ways; either they are induced at the centre by means of the other senses and by the imagination or at the genital organs by a direct irritation of these organs. In both cases the libido is perceived by projection at the genitals.

The generative centre normally begins to come into a state of activity at the time of puberty. The material increase of the brain-matter causes a certain irritation

of the centrifugal nerves leading to the ovaries. The latter respond to this irritation by starting the secernation of ripe ova.

Chapter XXXV.

THE SENSES IN THE SERVICE OF SEXUALITY.

The generative centre is in communication with the centres of all the other senses and may be excited by them.

Certain odors occasion pleasurable sexual feelings. The love of sensual women for perfumes indicates a relation between the olfactory and the sexual senses.

The sense of taste is sometimes in the service of sexuality. One of the author's patients had sexual sensations of a pleasurable character when eating liver-sausages.

The sight of a beautiful specimen of the other sex, or even only its picture, may frequently excite the sexual centre.

Emotional persons are often sexually excited by certain music.

The tactile sense is the main sense in the service of sexuality. The touch of the nipple in woman often causes intense sexual pleasure, a fact which plays an important part in the nursing of the young throughout the whole type of mammals. The sexual sphere may also be excited by a stimulation of the gluteal region. The practice of the Flagellants was suppressed by the church when it was discovered that sensual motives played an important part in their exercises. Rousseau in his confessions describes the pleasure he felt when spanked by his nurse. Spanking often incites children to

masturbation. The main irritation of the genitals is induced by touch. Erection, orgasm and ejaculation may be induced by the tactile irritation of the clitoris in a virgin and, after defloration, by the excitation of the anterior wall of the vagina. Certain zones of the skin become secondarily related to sexuality, mostly at such points where the skin turns into mucous membrane. These zones are called erogenes.

Thus all the five senses may come into the service of the genital centre.

Chapter XXXVI.

AFFECTION IN CHILDREN.

At the time of puberty, when the generative centre comes into activity, it awakens in the consciousness emotions of an erotic nature, and the individual becomes aware of its sex.

Traces of unconscious sexual instinct are found among very young children. There are some children who are even susceptible of sexual excitement, but these are the exceptions; their emotions are pathological. Normally there appears to be no erethism of the sexual organs in children during the process of love-making. The desire to affect a physical contact, often observed among children, emanates from the subconscious centres. They have no knowledge of the meaning of sex. With them the caressing contact is an end in itself.

In the love-making of children we can distinguish two different modes according to the age of the child. In the first period, between three and eight years of age, the child is perfectly ignorant of the difference of sex,

though it may indulge in the pleasure of bodily contact with an individual of the opposite sex. During the second period, between eight to twelve years of age, the children are aware of the difference of their sexes, but the erethism in the organs is still absent.

The presence of the emotion of love in children of the first period is shown in many ways. Children of the opposite sex fall in love with one another. They seek each other's company. They sit close and indulge in kissing, embracing and lifting those of the opposite sex. They often present gifts to, and make sacrifices for each other. Even jealousy is not absent. The lover tries to monopolize the allegiance of the one loved. This love in early childhood is characterized by the absence of shyness or of any sense of shame, which reveals the complete sexual anaesthesia.

With the appearance of shyness and modesty in children between eight to twelve years of age the love-making may be traced to the conscious sex-instinct. The instinct is at once manifested by the tendency to conceal the love affairs. Modesty is a characteristic trait of the young lovers. When in each other's presence they feel embarrassed and ill at ease. They appear awkward when left to themselves. They try to avoid each other and may even appear to the casual observer to hate each other. Especially does the boy try to simulate resentment. The girl is, on the whole, more aggressive in these early love affairs. The woman's native love of being wooed comes to surface later on when she has reached maturity. Yet even the boy's emotion is discernible by the keen observer.

The emotions of infatuated children may assume all the appearances of true love, with its joys and sorrows. Yet any thought of the reproductive organs is wholly lacking.

CHAPTER XXXVII.

EMOTIONS OF PUBERTY.

With the beginning of pubescene, the period of rapid acceleration in the growth of the centres of generation, indefinable yearnings and moods, wishes and fears assume domination of the growing child. Sweet, inexpressible emotions disturb the thoughts and actions of the awakening consciousness. Mysterious sensations —foretastes and impulses fill the heart of the ripening individual. The bodings of sexual desires and the cravings of the natural instinct take possession of the individual's thoughts and fancy. The increase in size and vigor of the generative organs awakens in the individual erotic ideas and lustful feelings and the strong impulse for the organs to function.

When the genital centres are fully developed the individual gets a conscious realization of its sexual power, and the psychological reactions of animal passion manifest themselves in the irresistible desire for intimacy with an individual of the opposite sex. This desire is inscrutable and transcendental. There is no knowable reason for its existence present. The idea of a desire may be realized by bringing vividly to the mind the memory of a former desire gratified. Now, at this time, the individual has not as yet the experience of the carnal pleasure. In the same way the individual is not conscious of the real object of the sexual instinct, the propagation of the species. Yet it is instinctively drawn toward the person of the opposite sex, and its sight is simultaneous with sexual excitement.

Of the two components of the sexual instinct, the impulse of contractation, or the desire to touch the individual of the opposite sex, and the impulse of detumescence, or the desire to cause a relaxation and discharge

of the nervous and material genital congestion, the former is the first to impress itself upon the mind of the individual. With the intimacy the desire to enjoy the full possession of the beloved object begins to manifest itself. Then the impulse of detumescence becomes also most imperious. These are, then, the two desires the individual is henceforth well aware of and which it is anxious to gratify. The real purpose of the instinct has been hidden to men. Seldom or never is amativeness guided by the desire to propagate the race. Hegar says that in civilized men we can not speak at all of an instinct of propagation. For with them so many reflections and considerations enter into play that to speak of anything impulsive is to ignore the state of mind of the society of our days. The sensual act is, therefore, chiefly desired for the satisfaction of the sensual cravings.

Chapter XXXVIII.
LIBIDO.

The animal in its sexual relations is largely or exclusively guided by the impulse of detumescence. The same is the case with men in a low state of civilization with their promiscuous admiration of the opposite sex. What such savages desire is a relaxation of the nervous tension and a discharge of the genital congestion. This feeling may be called Libido. In civilized men another factor is added—mental attraction. This feeling may be designated as Eros. The libido is thus a somatic, the eros a psychic phenomenon. The libidinous woman has an increased desire for sexual gratification, the erotic looks chiefly for love. The erotic woman loves with her mind, is craving for the love, if not of a particular man, yet of a certain kind of men, e. g., actors. The libidinous woman is satisfied with any man, and even with other

practices serving the sexual gratification. Lustful manipulations, masturbations, tribady, bestiality, sexual massage, or coitus faradicus are acceptable to her. The erotic woman never thinks of the sexual pleasure. Maidens at the time of puberty are usually highly erotic, though generally quite unconscious of the sensations connected with the act. The libidinous woman desires to wallow in sexual enjoyment and lust.

The libido sexualis arises at the cerebral centre. The excitement is then transmitted to the auxiliary centre in the lumbar part of the spinal cord, or the centre of erection. From this centre run the nervi erigentes to the clitoris and the other erectile parts of the genitals and relax the vessels of the corpora cavernosa. The action of the nerves is thus inhibitory. The fibers of the corpora cavernosa become relaxed and the capillary network dilated. A pressure is then exerted upon the veins, and the return of the blood is impeded.

While in libido the entire body is in a state of sexual excitement. This general excitement depends upon the irritation of the fibers of the sympathetic nerves. The irritation spreads over the entire extent of the vasomotoric system. Hence with every sexual excitement ensues an irritation of the vasomotoric system. The result is a great turgor of the genitals and an increased turgescence of all organs accessible to an objective examination. The general turgescence is seen in the injection of the conjunctiva, the prominence of the bulbi of the eyes, enlargement of the pupilla to almost twice its normal size and palpitation of the heart, which is caused by the paralyzation of the vasomotoric nerves coming from the sympathicus of the neck. The coronary arteries become thus widened, and the muscles of the heart hyperaemic, hence an increased excitation of the ganglia of the heart ensues.

Chapter XXXIX.

THE EXTERNAL ORGANS DURING THE ACT.

The libido contributing to promote the general vasomotoric irritation is in particular the cause of the erection of the clitoris. After the corpora cavernosa of the clitoris are filled with blood the erection is helped by the muscles ischio-cavernosus and constrictor cunni. These two muscles press the right-angled clitoris on the dorsal side of the penis during the act.

The clitoris, says Roubaud, is able to yield and bend by virtue of its position and its angle with the body. It descends to meet the dorsal face of the glans and the body of the penis.

Liewtaud says: The clitoris has not the same direction as the penis. It has an inverse direction, namely, downward, without being able to rise again during its action. This position of the clitoris by putting its glans at the anterior edge of the vaginal entrance, increases the frictions which the penis has to exercise against the most sensitive organ of the female genital apparatus.

The erection and bending of the clitoris are further helped by the action of the bulbs of the vestibulum, which are placed on the lateral parts of the vaginal entrance under the branches of the pubian arcade. Under the influence of the erotic desires the bulbs fill with blood and send this fluid to the corpora cavernosa and the glans of the clitoris. In this way its sensitiveness increases and it bends with greater intensity to the constrictor cunni. The same muscle by its contractions compresses the bulbs of the vagina. In this way the bulbs participate in the act of copulation by tightening the vaginal entrance and compressing the penis.

The next genital organs participating in the copulative act are the Bartholinian glands. Normally these

glands are inactive; they secernate only on irritation. Lying within the sphere of activity of the constrictor cunni, they are compressed when the latter contracts and clinches the vaginal entrance. At the first faint thrills of desire the lubricating fluid gushes forth from the Bartholinian glands, moistens the sexual organs, prepares the way for the painless entrance of the male and gives exquisite pleasure second only to the orgasm itself.

The lubricating fluid from the Bartholinian glands, together with the antorgastic secretion of the uterine glands, which at the beginning of the libido is forwarded into the vagina by a moderate peristaltic movement, is of great importance for procreation. The vagina has no mucous glands and the vaginal contents have normally an acid reaction. Now, the spermatozoa are killed by acids, and but for the alkaline secretions ante ejaculationem, which neutralize the acid contents of the vagina, the spermatozoa would be checked in their movements toward the os uteri. The secretion from the Bartholinian gland has, therefore, a threefold purpose: it promotes the frictions, neutralizes the vaginal acids and increases the libido, thus facilitating orgasm and ejaculation.

Chapter XL.

THE INTERNAL ORGANS DURING THE ACT.

The vagina contains an erectile tissue which runs along its entire length between the different membranes, forming the vaginal wall. This erectile tissue helps the vagina to adjust itself to the volume of the penis and to augment its turgescence and sensibility. A great amount of muscular fibers lies within the tunica media of the vaginal mucous membrane. These fibers contract dur-

ing the ejaculation of the sperma. A peristaltic contraction of the vagina, starting from its aperture, ensues, by which the sperma is stowed toward the uterine orifice under a certain pressure and is prevented from flowing off.

The most important organ of copulation, so far as the woman is concerned, and the most essential in propagation, is the uterus. It is the organ of ejaculation, which occurs simultaneously with the orgasm, and it is the receiver of the sperma for its further development. The actions of the uterus during the copulative act are manifold.

According to Bischoff, at the moment of the highest excitement the uterus is pressed down into the small pelvis, the uterine orifice opens and receives the sperma by a kind of suction.

Eichstedt claims that the uterus, which is usually flattened in the sagittal direction, assumes a round pear-shaped form during the excitement and for some time afterwards. In this way a real cavum uteri is produced. The vacuity then sucks in the sperma by means of aspiration.

Kisch says: During the orgasm the uterus descends deeper into the pelvis. It is assisted in its descent by the pressure of the abdominal muscles. The muscles of the uterus open then the uterine orifice and the formerly flat opening becomes round. At the same time the uterine orifices of the tubes also open. Simultaneously the secretion of the cervical glands is expressed, and a suction of a small amount of sperma into the cervix ensues.

Rohleder claims that the plicae palmatae of the cervix form an obstacle to the penetration of the sperma. This obstacle is overcome by the increased secretion of the cervical glands during the sexual excitement. At the same time the uterine orifices of the tubes, which are gen-

erally closed, open widely through the excitement and almost challenge the entrance of the spermatozoa.

Kristeller says: The uterus of the mature woman who never was pregnant secretes a clear transparent mucus in the form of a cord about 1 to 4 millimeters thick and 1 to 6 centimeters long. This cord is hanging out of the orificium externum uteri.

According to Wernich, a preparatory erection of the vaginal portion and the neck of the uterus takes place in the beginning of the act. Then, in the moment of the highest orgastic excitement, and almost simultaneously with the mutual ejaculation, the cervix becomes flabby and soft again. This sudden relaxation of the erected cervix is made possible by a particular arrangement of the nerves and causes the aspiration of the sperma. The erection of the lower part of the uterus during the sexual excitement has, therefore, almost the same importance as the erection of the penis and represents an essential or, perhaps, the main value for propagation. It serves the purpose of expelling Kristeller's slimy plug from the cervix in the moment of the highest orgasm. This expulsion represents female ejaculation.

Mundé has seen the gushing, almost in jets, of clear viscid mucus from the external os during evident sexual excitement, produced by the rather prolonged digital and specular examination in an erotic woman. The lips of the external os alternately opened and closed, with each gaping emitting clear mucus, until the excitement, which he confesses of having intentionally prolonged by gently titillating the cervix with a sound through the Sims speculum, reached such a height as to cause the woman to sit up on the table and thus end the experiment.

Beck observed an orgasm while examining a woman with prolapsus uteri. The orifice of the uterus was just inside of the vulva and could be observed without a

speculum. The woman was very prone by reason of her passionate nature to have the sexual orgasm produced by a slight contact of the fingers. The orifice and the cervix of the uterus had been firm, hard and generally in a normal condition, with the os closed so as not to admit the uterine probe without difficulty. But immediately when the orgasm began the os opened to the extent of fully an inch, made five to six successive gasps, drawing the external os into the cervix each time powerfully and at the same time becoming quite soft to the touch. After about twelve seconds all was as before. The os had closed again, and the cervix hardened. During the crisis an intense congestion of the parts could be noticed. The sensations experienced were the same in quality as they ever were during coition, but they were not the same in quantity, the normal orgasm lasting longer.

Chapter XLI.

THE COURSE OF THE ACT.

According to the functions of the different organs of generation the act of coition takes the following course: As soon as the male organ reaches the vestibulum the glans of the penis touches the glans of the clitoris. Under the influence of this erotic irritation the bulbs of the vestibulum fill with blood and send this fluid to the corpora cavernosa of the clitoris, which, by its position and its angular course, bends down and presses upon the dorsal surface of the penis.

After the first irritation of these two sensitive organs of both mates, the lubricating fluid gushes forth from the Bartholinian glands, moistens the vaginal entrance and prepares the way for the painless entrance of the male organ.

The glans of the penis passes now the two edges of the vaginal bulbs and the neck and body of the penis are seized by the protruding parts of these bulbs. Thereupon the glans of the penis reaches the soft delicate surface of the vaginal mucous membrane and is continually in touch with it. The constrictor muscle of the vagina now clinches the vaginal entrance, while the vagina, made elastic by the erectile tissue situated between its different layers, adjusts itself to the volume of the penis. The elastic by the erectile tissue situated between its different of the vaginal wall and sends it to the two bulbs and the clitoris, thus increasing their turgescence and sensitiveness and augmenting their erectibility. With every friction the dorsal part of the glans and body of the penis rubs against the glans of the clitoris and thus contributes to increase the lust of both mates, which finds its climax in the orgasm. At the moment of the male ejaculation a peristaltic contraction of the vagina takes place by which the sperma is pressed toward the uterus and is prevented from flowing off.

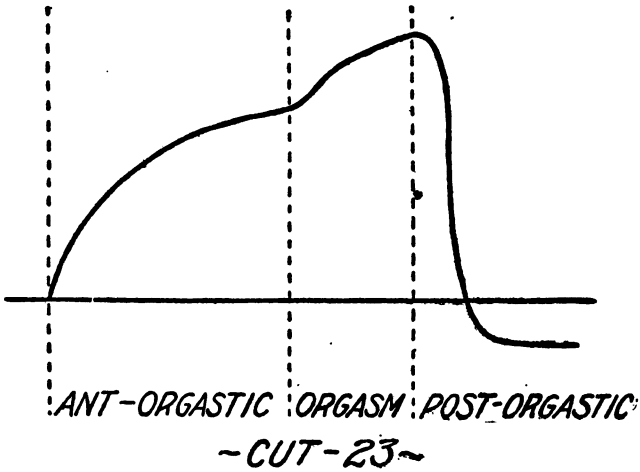
In the meantime the uterus descends deeper into the small pelvis. The muscles of the uterus open the three uterine orifices, the two tubal and the vaginal. The secretion of the cervical glands is now expressed and a suction of small amounts of sperma into the cervix ensues. This expression of the cervical secretions represents the female ejaculation and takes place in the moment of the highest orgasm. This concludes the copulative act.

Chapter XLII.

THE ORGASM.

Simultaneously with the objective phenomena of erection and ejaculation runs the course of the subjective pleasurable feelings. Effertz divides the sexual ex-

citement into three phases, the ant-orgastic, orgastic and post-orgastic phase. The lustful sensation grows rapidly in intensity up to the moment of commencing ejaculation. It remains then relatively constant for some time, then swells suddenly to the maximum and finally reaches its acme, the orgasm, in the instant of emission. After the ejaculation the excitement disappears rapidly. It falls to zero and is followed by a phase of indifference and sometimes even depression. In the female the lust-



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ful feeling occurs later than in the male, comes on more slowly and generally outlasts the act of ejaculation. According to Moll, the highest orgasm may be induced and complete satisfaction enjoyed by the female without ejaculation. The satisfaction may be experienced when the corpora cavernosa of the clitoris, after their erection, relax again. After the orgasm the sexual excitement gives place to a comfortable feeling of lassitude in the normal woman. "Omne animal triste est post coitum praeter mulierem gallumque," says Galen.

Chapter XLIII.

SYMPTOMS OF LIBIDO.

The normal libido and orgasm show certain defined symptoms by which the physician in his anamnesis is able to make a correct diagnosis of frigidity or of the presence of normal libido. The first recognizable sign of libido is the secretion of the Bartholinian glands, which are normally inactive; then the increased secretion of the uterine glands and the moisture caused thereby. If dryness of the vagina is complained of, the inference is justified that we are in the presence of a case of frigidity. The desire for urination frequently accompanies sexual emotion and the fullness of the bladder determines to some extent the sexual excitement. Other symptoms of libido are the different expressions of lust, as palpitation of the heart, rapid, panting respiration, congestion of the face, dilatation of the nostrils, injection of the conjunctiva, dilatation of the pupils, and some uncontrollable movements of the whole body accompanied by caressing words.

"Nec blandae voces jucundaque murmura cessent
Nec taceant mediis improba verba jocis
Adspicies oculos tremulos fulgore micantes
Ut sol a liquida saepe refulget aqua
Accedent quertus, accedet amabile murmur
Et dulces gemitus aptaque verba loco"

sings Ovid in his "Ars Amandi." Where these symptoms are wanting we may justly assume the absence of the potency of experiencing libido.

The orgasm that completes the lustful act shows the same symptoms as the ant-orgastic libido, only in a higher degree. The orgasm is characterized by a sudden increase of the moisture of the genital tract. The peristaltic movements of the uterus during the ant-orgastic

period change into clonic contractions and cause in this way ejaculation. The muscle constrictor cunni is further voluntarily contracted in the moment of orgasm and serves to increase the pleasure of both participants.

At the post-orgastic period a comfortable lassitude takes possession of the whole body for some time. This sensation not infrequently gives place to a kind of depression which varies in different individuals.

"Cum pariter victi foemina virque jacent."

At this period further frictions are not wanted and their discontinuance is demanded by the normal woman.

"Aspiciem dominae victos amentis ocellos
Langueat et tangi se vetet illa diu."

A woman desiring the continuance of uninterrupted frictions, or who even allows them, plainly shows that while she may or may not have felt libido, she has surely not experienced the supreme gratification which is found in the state of orgasm. Except in great youth, and then only after a protracted continence, it is impossible for a woman to experience further libido immediately after the orgasm. Under no circumstances is the sensation of further libido possible after the second orgasm. The general notions about the great feminine potency are erroneous. They are based upon the confusion of the potency of cohabitation with the potency of experiencing orgasm, which is not one and the same even in the male. So far as cohabitation is concerned it is true that the weakest, most delicate woman, is able to tire out the strongest man. Playing the passive part, she could stand continuous intercourse for a long time, in fact, as long as the mucous membrane of the vagina will last, and the vaginal pavement epithelia are by nature very strong. Even Ovid knew this fact. He says in his "Ars Amandi,"

"Conteritur ferrum, silices tenuantur ab usu
Sufficit et damni pars caret illa metu."

But in regard to potency of experiencing libido the woman is generally inferior to the man. After three complete orgasms in one night even a young, strong woman will be completely enervated during the following day and the woman who regularly experiences a daily orgasm, for a protracted period, will after some time fall a victim to neurasthenia.

Chapter XLIV.

INTENSITY OF LIBIDO.

The intensity of the pleasure varies in different individuals. With some the intensity reaches a very high degree. There are those who cry and bite at the height of the orgasm. One of the author's patients bawled when she reached the state of orgasm, another lost consciousness for a short time. On the other hand, there are individuals who scarcely have any lustful feeling, or, if still capable of experiencing ant-orgastic libido, are lacking in the feeling of orgasm. Normally the intensity of libido and orgasm increases with the number and dignity of the points which produce it.

The source of any kind of pleasure lies in the five senses. Of these the sense of touch is the best adapted to provoke sexual pleasure. The tactile sense is the fundamental and generic sense from which all others take their rise and by which they are verified. All the perceptions of our senses have to be supplemented by our tactile sense. The foetus within the uterus receives the first knowledge of its own individuality, of its ego, by the tactile sense. In touching with its limb the wall of the womb it receives one impression on its limb, while in

touching its own body it receives two impressions at both points of contact. In this way it learns by repeated experience of the existence of bodies outside of its own. Thus, it differentiates its own ego from the outside world by the sense of touch at a time when the other senses could not as yet functionate. Touch is, therefore, the primary sense. The other senses are only modified tactile senses. Waves of sound touch the tympanic membrane of the ear; rays of light touch the retina in the eye; odors touch the nerve-endings of the olfactory nerve, and food the taste-papillae.

The sense of touch is, therefore, the sense above all others to evoke pleasurable sensations. The touch of a soft and smooth surface pleases; that of a rough object displeases. Many people like to touch smooth objects, such as velvet. Others prefer smooth plants; yet others are fond of caressing animate beings, such as cast or dogs with a smooth fur. There are those who delight to touch the soft, smooth skin of babies. Now, the softest and smoothest skin in the human body is found on the parts covered with a mucous membrane. The pleasurable sensations, therefore, increase when two individuals touch each other at parts covered with such a membrane. Hence kissing on the lips, by reason of their covering, is accompanied by pleasure. This undoubtedly accounts for the origin of kissing.

The same reason is responsible for the universal tendency among lovers to approach and touch one another's lips. For, affection fed by sight, sound, taste, and odor, reaches its climax in touch. The combined power of contact with softness and warmth amounts to a considerable pitch of material pleasure, and a predisposed affection as among lovers renders the contact thrilling. Love-pleasure, therefore, begins and ends in sensual contact. The intensity of sexual pleasure will be proportional with

the area of contact and with the dignity of the organs touched. Nudity, with the greater area of direct contact, will increase the pleasure.

The values of the organs producing sexual libido are, successively, clitoris, vulva, vagina, mamilla, labia oris, lingua, palma manus and the gluteal region. According to Hammond the neck and mouth of the uterus are supplied with sensibility in its character like that possessed by the clitoris. On the other hand, Roubaud says that many women have confessed to him that they are perfectly insensible to the titillations of the clitoris, and experience libido only by the touch of the walls of the vaginal entrance. One of the author's patients experiences a painful feeling by the titillation of the clitoris, while the touch of the vaginal wall induces great pleasure.

The more points of the highly sensible organs are touched, the larger the extent of the skin-surface that enters into the realm of touch, the more the frictions are conducive to the excitation, the better the function of the sphincter cunni (which some women know to train so that it becomes as strong as the sphincter ani) the greater will be the intensity of the sexual pleasure. If more special senses are excited, such as the sight by beauty, the smell by sweet odors, the touch by soft, smooth skin, if imagination co-operates, and if inhibitory effects are absent, then the intensity is much greater.

Chapter XLV.

INHIBITION OF LIBIDO.

The inhibitory effects upon the libido have various causes, brought on by the different senses. The most inhibiting effects emanate from the sense of smell. The sense of smell plays an important rôle in provoking or

inhibiting sexual desire. For that reason women are possessed of certain odors to attract their mates.

Women, says Hagen, in his "Sexuelle Osphresiologie," are like the flowers who spread their intoxicating fragrance during dawn and dusk—at the first rays of the rising and the last rays of the setting sun. With some the sweetest odors emanate during the night-time. Before a thunder storm, when the air is close, the "parfum de la femme" is particularly pronounced. The transpiration of lean women is less pronounced than in the stout, who possess unusually large sudoriparous pores and sebaceous glands. Brunettes have a stronger odor feminae than blondes, and both are surpassed by the red-haired.

According to Jaeger, the balmy fragrance of the pure, innocent virgin is of an extraordinary purity. As soon as the girl falls in love the fragrance at once changes.

Long sexual continence is claimed by Galopin to increase the transpiratory odor feminae.

The vaginal mucus, or rather contents, have a stale, characteristic odor. This odor belongs to the class of the capryl-odors, which may be designated as the specifically erotic odors. The natural vaginal odor becomes stronger during the menstrual period. Some women transpire at the time of menstruation the disagreeable odor of trimethyl-amin.

According to Monin, the woman's respiration at the time of menstruation has the odor of onions.

Before and after coition the natural odor corporis of the woman is more intense. Two of the author's patients were reported to exhale an odor somewhat resembling that of onions immediately after the orgasm.

All these examples serve to show that the quality of the odor is not a matter of indifference to the excitation

of sexual libido. The disagreeable smell from any part of the body of one mate will act as an inhibition upon the libido of the other. The sense of sight, if offended, works much the same way. Ugliness will, therefore, act as a check upon the libido. Pain or cold have also inhibitory effects. Hence defloration, accompanied by more or less pain, checks the libido.

Hatred has a great inhibitory influence upon the libido. Libido can seldom be compelled in a woman. She may be debauched, physically, and even ejaculation may take place. For, when fully excited, the muscular contractions become independent of the will. Roubaud says: Whatsoever the degree of coldness and aversion may be that the woman brings to the act of copulation, the mere presence of the male organ within the vagina will produce in her organs a certain action which, though in the beginning only local, will, if prolonged, change into a voluptuous excitation. But this excitation can not induce full libido. Virtually, a woman can rarely be violated. If in a case of rape the woman experiences complete orgasm, then she consented physiologically, though she may have morally struggled against the impropriety of the act.

Chapter XLVI.

DURATION OF COPULATION.

The duration of the copulative act, to a certain extent, depends on the will. The woman, no less than the man, is able to delay the orgasm for a certain time. It is in her power, if she be not neurasthenic or tabetic, to induce the orgasm earlier or later. This power is limited. It is not altogether voluntary to induce orgasm or prevent it.

The duration varies in different individuals and in different animals. In some animals a single stimulant suffices to induce orgasm; other animals remain in the act of copulation for hours or even days. If the duration is too short, analogous to ejaculation ante portas in the male, it is preferable to prolong it by will power, or, if necessary, this deficiency must be treated. Though the precipitate orgasm in the female has not the same importance as in the male, because her orgasm does not of necessity terminate the copulative act as in the male, yet it may, sometimes, have a damaging effect upon the potency of procreation, for the ideal intercourse in the interest of procreation is the one in which the female ejaculation is simultaneous with that of the male or occurs shortly after it. Besides, the longer duration creates greater intensity, which is desirable for the well-being of both mates. For this reason Ovid advises in his "Ars Amandi,"

"Crede mihi, non est veneris propaganda voluptas,"
"Sed sensim tarda prolicienda mora."

Chapter XLVII.

SEXUAL POTENCY.

Sexual potency in women consists of three different kinds as in men; the potency of copulation, or of producing libido; the potency of procreation, and the potency of experiencing libido.

While in the male the potency of copulation is the main factor in the sexual act, because without the erection of the penis, which represents the male potency of copulation, natural intercourse is impossible, this potency of copulation is present in the woman, as long as the

vagina is in a normal condition. The erections of the corpora cavernosa of the clitoris are not indispensable for the active potency of the woman. Neither are duration or frequency of any great importance. The resistance of the vaginal pavement epithelium is, in comparison with the possibility of the erections of the male organ, so great that it does not enter into the calculation. The degree of libido the woman may produce in her mate depends upon the form of the vagina and the function of the constrictor cunni muscle. A narrow vagina and a well contracting constrictor will heighten the intensity.

The potency of procreation depends upon the existence and integrity of the organs of generation. Ovaries, tubes, uterus and vagina must be intact and functionate properly. The vagina, uterus and tubes must be pervious. In vaginism, or in atresia at any point of the genital tract, procreation is impossible. Even displacements of the uterus as retroflexion and anteflexion with acute angles may produce sterility. The ovaries must contain healthy ova. The author once examined the ovaries of a child of three years of age, which consisted entirely of fibrinous tissue, not one ovum being present. This child, if grown to womanhood, would have been sterile.

The potency of procreation begins in girls shortly before menstruation sets in and ceases, as a rule, a few years before the climacterium. There are exceptions to this rule, as Baudin's case shows, where a woman of sixty-one years of age, twelve years after menstruation had ceased, gave birth to a living child. The potency of procreation remained here intact long after menstruation had ceased.

The potency of experiencing libido depends upon the integrity of the nervous centres and the conveying nerves. If one of the centres or conducting nerves are affected, the libido is either impaired or totally destroyed. In

childhood and in old age libido is physiologically absent, though there may sometimes be a recrudescence of amorosity among the aged and a precocity in some children.

Normal potency shows three differentiations. In some the frequency is increased. The individual is able to experience orgasm several times daily for a long period.

A young woman of twenty-two years of age confessed to the author that she had practiced, since her third year of age, masturbation several times daily, and was doing it still.

Other women, on the other hand, are satisfied with the experience of libido once a week or even in a month.

In the same way the duration of the libido varies in different women. While in some the orgasm occurs after a minute, in others the ant-orgastic libido may last a considerable time.

Finally, there is the potency of intensity. While in some the libido is of great intensity, in others it is reduced almost to zero.

Chapter XLVIII.

THE POST-ORGASTIC STAGE.

Soon after the orgasm the libido ceases and a state of languor ensues.

"Cum pariter victi foemina virque jacent."

In normal individuals and in affectionate lovers the lassitude is of an agreeable nature. The serenity of the mind depends largely upon the intensity of the experienced libido. If the act is executed with great pleasure, it will give the nervous system a pleasurable excitement, and will act as a helpful tonic upon the nerves. The

blood under its animating influence flows more freely through the capillary vessels of the superficies. The countenance becomes expanded, its expression brightens and its whole surface acquires the ruddy tint and genial glow of health. Every function seems to be gladdened by the tonic. It causes a universal expansion of vital action. The body feels buoyant and lively, and there is a consequent disposition to quick and cheerful muscular motions, as running, jumping, dancing, laughing, and singing. Furthermore, the act, executed with a great intensity of pleasure, serves to appease the sexual desire for a time and naturally leads to moderation. The serenity and well-being following such an act have a great influence upon the continuance of the lovers' affections. An agreeable calmness will increase and even create an attachment. Some conventional marriages turn for that reason into affectionate love-affairs.

If the intensity of the libido is insignificant a depression of the mind after the sexual act will result. Where coition is performed with aversion, without affection for the mate or with fear of infection or conception, it will act as a nerve-depressor, and a state of dejection will be the result. Such an act does not satisfy and appease the sexual desire. Like a distasteful meal that does not satiate, the sexual act without pleasure or great affection creates desires for more sexual indulgences, keeps the nerves in a state of constant excitement, and leads to many kinds of debauchery. Even if originally a good deal of affection existed, a sexually unsuitable match may reduce the intensity of the libido to a minimum. If then the languor is disagreeably felt, if the individual remains excited and is unable to sleep, and the next morning feels enervated, the former affection will gradually disappear, and a romantic love-affair of long duration may turn out a complete failure after marriage.

PART V.

PATHOLOGY

CHAPTER XLIX.

CLASSIFICATION OF THE ANOMALIES.

The pathology of love has in view only sensual love or sensuality. The anomalies of sentimental love lie more properly within the province of the metaphysician or sociologist. In this treatise only the pathologic aspect of sensuality will be considered.

The analysis of sexuality in the preceding chapters has revealed the great complexity of the sexual instinct. No wonder, therefore, that the intricacies of love show many and varied anomalies. The anomalies based upon anatomical defects will be omitted here. The number of works written on this subject is legion and would fill whole libraries. But modern gynaecology has hitherto entirely neglected the psychical part of its specialty and has directed its attention only upon diseases that require surgical interference or other local manipulation. The object here is to analyze the anomalies of the sexual impulse that are based upon some defects in either of the three regions of the sexual sphere, the spinal cord where the centres of erection and ejaculation are situated; the cerebellum, the seat of the sexual instinct and the sensations of touch, sight, smell and hearing which provoke it; and the cerebrum, with the higher sensations, as the sentiment of beauty, of affection, of admiration, of worship and of respect.

The anomalies based upon defects in these nervous centres are within the province of the neurologist and

alienist. Yet the writer thought that in a treatise on feminine affections these anomalies should not be passed over in silence.

All the peculiarities of the woman's body and mind, her nutrition and nerve-activity are only a dependency of the ovary, says Virchow. The knowledge of the abnormal psychical elements of the sexual instinct of the woman is, therefore, of such importance for the general health and well being of the public and the whole social structure that every physician and student of medicine ought at least to acquire a general knowledge of the anomalies of the feminine affections. The woman who does not either psychically or physically experience connubial satisfaction will often seek a substitute for her unrequited love. The whole foundation of society, the family, will begin to sag if in our nervous age the anomalies of sexuality are prudishly overlooked and their study neglected. The pathology of the feminine affections is, therefore, not only a proper study for every physician and student of medicine, but of every student of education as well as of sociology.

In this study of the pathology of feminine sexual instinct the writer will follow Krafft-Ebing's general classification of these diseases. This authority divides the pathology of sexuality into four parts.

I. Paradoxia.

It means sexual activity in individuals who should normally present no sexual manifestations. For instance, the occurrence of sexual excitement before the ordinary physiological age.

II. Anaesthesia.

It signifies absence of sexual feeling; partial or total frigidity.

III. Hyperaesthesia.

It signifies the abnormal intensity of the sexual desire and impulse.

1. Erotomania.
2. Nymphomania.
3. Masturbation.
4. Incest.

IV. Paraesthesia.

It covers all possible forms of perversion of sexual feeling and sexual activity.

A. Heterosexuality.

Inclination to persons of the opposite sex, but with perverse activity.

1. Masochism.
2. Sadism.
3. Fetichism.

B. Homosexuality.

Absence of sexual feeling for the opposite sex, and its presence for the same sex.

1. Perversity acquired
    a. Out of lust.
    b. As a profession.
    c. Through necessity.
    d. Out of fear.
2. Perversion.
    a. Psychical hermaphrodism.
    b. Strict homosexuality.
    c. Viraginity.
        α. With only psychical perversion.
        β. With bodily perversion as well.

C. Bestiality.

The sexual feeling is directed toward animals.

CHAPTER L.

PARADOXIA.

Paradoxia signifies the sexual activity in individuals who should normally present no sexual manifestations. The occurrence of sexual excitement at an age when the individual should ordinarily be without it belongs to this part of the pathology of sexuality.

The continuance of the same degree of sexual desire after the climacterium, as it existed before, is certainly not usual; yet it can not be called pathological. It has been established by the occurrence of pregnancies long after the climacteric period, that the ovaries continue to secrete ova even after menstruation has ceased. Since the sexual desire depends more upon the activity of the sexual glands than upon the physiological changes in the uterus, which is only a repository for the developing foetus, the absence of menstruation does not necessarily imply absence of sexual desire.

The appearance of sexual desire in girls long before menstruation has set in is also, as yet, within the limits of the normal, and it becomes pathological only when the sexual desire is manifested in infants or very small children. Complete sexual development has been witnessed in the female as early as the second year. The precocity of development in the organs of generation is usually accompanied by a corresponding precocity in sexual desire. The writer knew a baby who had a sanguineous discharge from her genitals for the first time when she was only five days old. This discharge appeared afterwards regularly every four weeks. The writer also once examined the ovary of a child one year old that contained a ripe Graafian follicle. But even where the development of the genital organs conforms

with the age of the child, there are cases of great precocity recorded in female children.

The early awakening of the sexual desire can, naturally, not find any other gratification than by masturbation.

Townsend records five cases of masturbation in children under one year of age. One, an infant eight months old, would cross her right thigh over the left, close her eyes, clench her fists, and after a minute or two there would be complete relaxation, with perspiration and redness of face. This would occur once a week or oftener.

In Lombroso's case, a girl of three years of age masturbated openly and almost constantly until marriage, and even afterwards. She bore twelve children, and did not stop masturbating even during pregnancy. Of her twelve children, five died in infancy, four were hydrocephalous, and all three surviving children were confirmed masturbators, the oldest at seven, the youngest at four.

One of the writer's patients, a young woman of twenty-four years of age, began to masturbate when only three years of age by placing a pillow or cover between her thighs and pressing them against it until the genitals became wet.

In Blackmer's case, a girl eight years of age masturbated shamelessly from her fourth year, and at the same time solicited advances from boys of ten to twelve years of age. She planned to kill her parents, that she might devote herself completely to such enjoyment.

Zambaco tells of two sisters, one of whom at the age of seven practiced coition with boys, seduced her sister to masturbation at the age of four, and at the age of ten was given to the practice of cunnilingus.

Mangan mentions the case of a lady of forty-seven years of age who from early childhood manifested excessive sexual desire. She was always nervous, eccentric, and of a romantic disposition. When she was only ten years of age she began to practice sexual intercourse. At the age of nineteen she got married, but though her husband was sexually perfectly normal, he could not satisfy her often enough. She had, therefore, constantly intercourse with other men, and though she was very unhappy about her in-

fidelity, she was powerless to overcome her insatiable desire.

In another case of Mangan the patient had a passion for men from her earliest youth. She was of good family, well bred, of pleasant disposition, and exceedingly modest. As a little girl she was the terror of the family. Scarcely was she alone with any male, child or adult, she would immediately expose herself and demand satisfaction of her sexual passion, even going so far as to lay hold of the person. Marriage did not cure her intense desire. She loved her husband passionately, yet indiscriminately demanded gratification of her passion from every man with whom she happened to be alone, were he a servant, laborer, or even schoolboy. This insatiable passion continued to possess her after she had become a grandmother. At the age of sixty-five she was yet recklessly passionate as before.

In Moll's case, a girl of seven years of age had an impulsive inclination to her brother, three and a half years of age, whose genitals she loved to fondle and whom she induced to touch her own genital organs.

In Jacobi's case, a girl of three had, at irregular intervals, attacks of masturbation when sitting down. She began by keeping her thighs closely joined or crossing her legs. She then began to move and rub her limbs violently. She got purple in her face, began to perspire and to twitch about the eyes, which looked excited. She then used to lean back exhausted, sighing or breathing hurriedly.

In another case Jacobi saw thigh friction, up and down movements, quick breathing, perspiration in a female infant of nine months.

Mangan cites a case of a seven-year-old child that continually masturbated with great violence. Even in the moment of being photographed she turned up her petticoat and gave herself up to her favorite pleasure.

Rachford has collected 52 cases, 48 occurring in female and 4 in male children, of pseudomasturbation, as he calls it. But since the same symptoms of orgasm, as interrupted respiration, flushed cheeks, redness of face, staring eyes, large immoble pupils, perspiration and exhaustion, are seen in the infant as in the sexual act in grown people and masturbation in older children, there is no reason to call these manipulations of infants by any other name than masturbation.

CHAPTER LI.

ANAESTHESIA.

Sexual anaesthesia means the absence of sexual feeling and is one of the most frequent anomalies in the sensuality of women. In some patients the anaesthesia is only partial, while in others the frigidity is total.

The defect has been very little studied, though the anomaly is increasing in women. The phenomenon of extremely feeble and often entirely absent amativeness in women is, therefore, a proper problem for study.

In women frigidity has not the same importance as in men, where it causes impotency of copulation; yet it has, in women, important sociological significance and bearing. Especially is the study of this anomaly important enough for the physician, who is often asked for his advice and for a remedy.

By frigidity in women, where the erection of the clitoris is not required to enable copulation, we understand the impotency of experiencing libido or orgasm.

Physiological frigidity exists in children until puberty, and in adults in old age. Even after menstruation has set in the girl, though she may be erotic, is generally frigid in regard to libido. "The girl has to be kissed into a woman." After the climacterium the woman generally becomes frigid, though sensual women may continue to experience libido years after this period, and may manifest symptoms of great sexual excitement.

Mrs. X., married to an elderly man, looked upon the marital relations more as a duty than as a pleasure during her entire married life, but since the climacterium has set in the rare approaches of her husband are impatiently awaited and they cause her great sexual excitement and satisfaction never experienced before during the entire period of her active sexual life.

Such cases are extremely rare. Generally there is a

close connection between the activity of the generative glands and the degree of libido.

After a regular and satisfactory coition the woman is, physiologically, more or less frigid for some time. The length of the neutral period varies in different individuals. Intense mental activity, emotional depression and long sexual continence also diminish sexual inclination.

Apart from this temporary frigidity, there are many women who are impotent to experience libido throughout their lives. The characteristic signs of this anomaly are slight inclination to intercourse, or even a pronounced disinclination, and a total absence of pleasurable feelings during coition. If coition is granted it is done either from a sense of duty or for some advantage to be gained by it.

In the diagnosis of total frigidity we consider the subjective and objective symptoms.

The husband complains of his wife's indifference and coldness during the conjugal embrace. The wife's statement tells of her lack of ejaculation, and of the immediate flowing off of the sperma after coition. The peristaltic contraction of the vaginal walls, beginning at the orifice, and the sucking movements of the uterus, as they take place in the normal woman during the orgasm, do not occur here; hence the sperma is immediately discharged.

The objective symptoms are the relaxation of the entire genital tract. The uterus is easily movable and lies as a rule in retropositio, the relaxation of the uterine ligaments allowing it to fall downward and backward. The uterine walls are weak and flabby, the cavity is wide, the portio vaginalis is flabby and pointed. The vagina is wide and flabby, the walls having lost their elasticity. The mucous membrane of the entire genital tract is in a

state of hypersecretion as in true chronic catarrh. The muscles, the levator ani and constrictor cunni as well as the perineum, are languid and withered. The glans of the clitoris is often undeveloped or wholly adherent to the prepuce. In some women old lacerations of the perineum may be seen. The woman's general health is poor, she is anaemic, nervous and weak.

Frigidity in women is mainly due to inexcitability of the genital nerves, and to lack of excitation at the nerve-centres. The integrity and the free exercise of the generative organs are also necessary for the integrity of the erotic desire, although sexual desire is more or less of mental origin, and the generative organs play only a secondary part. The vaginal bulbi and their muscle, the constrictor cunni, the intermediary net of veins between the bulbs and the clitoris, and the free part of the latter, the glans of the clitoris, must functionate normally in order to give full satisfaction in intercourse.

Other causes for the extinction of the sense of libido may be castration; degeneration of the ovarian glands; marasmus; sexual excesses either in form of coition or masturbation; great overindulgence in alcoholic beverages or cocaine. All of them may cause diminution or extinction of libido.

Miss X., a school teacher, over thirty years of age, was always chaste and indifferent not only to any carnal pleasure, but also to male company. On account of a uterine fibroid a total extirpation of uterus and ovaries was performed. Since the operation the patient complains to her physician, Dr. Breitenfeld, of great sexual excitability she had never experienced before the operation. She is so excited sexually that she is possessed of the almost imperative impulse to kiss every male person she meets on the street, and but for her position she would have long ago yielded to this impulsive desire.

This case seems to form an exception to the rule, but

if we closely analyze the case, we find that it is not the libido, but the erotic feeling that is really increased, probably on account of the extinction of the libido.

Where the cause lies in the periphery, the frigidity consists in the inability to experience libido or orgasm, while the erotic feeling is wholly intact.

A young lady, twenty-two years of age, consulted the author some time ago for the following complaint. During the time of her engagement she greatly enjoyed her fiancé's company, liked to be fondled by him, and became sexually excited by his caresses. Since her marriage, however, she is unable to experience any pleasure in coition, though her husband is possessed of great potency. Her husband complains about this anomaly and believes her sterility due to it. The patient is a beautiful brunette with fiery eyes, a picture of health, in whom every man would look for great sensuality. An examination revealed uterus infantilis and ovaries scarcely palpable. Here the lack of libido was easily explained. There was a peripheral cause for it.

In another case the author found uterine inflammation and pregnancy to be the cause of the frigidity.

Mrs. M., thirty-five years of age, four months married, had always suffered pain in the back during menstruation. The patient complains that she only experienced libido a few times since marriage. After this she had no pleasure at all. Coition, though not painful, causes her a disagreeable feeling. An examination revealed anteflexio uteri, enlargement and catarrh of the cervix, erosions and a three months' pregnancy.

In another case the author found an undeveloped clitoris to be the cause of frigidity.

The patient, forty years of age, twenty years married, is a highly cultured lady. She never had a child or was pregnant while living with her first two husbands. A prominent gynaecologist who had examined her several years previously attributed the cause of her sterility to an infantile uterus. She has never experienced libido and seems to be proud of it, for she attributes this lack of passion to

her great mental activity. An examination revealed the glans of the clitoris entirely undeveloped and wholly adherent to the prepuce and a pregnancy of about four months.

In the following case castration caused inability to experience libido.

Mrs. M., 35 years of age, for the last fifteen years married, but sterile. After she was two years married she began to suffer from her stomach, and she had attacks of headaches and vomiting almost every other day. Her menstruation was regular. After having tried all the stomach specialists in the city without finding any relief from the vomiting spells, she consulted a gynaecologist, and he promptly found an ovary to be the cause of all her troubles. She had been previously operated for gall stones, which were not found, and for appendicitis. Though the appendix was found to be healthy it was removed. She now submitted to ovariectomy on the left side. Three months after the operation the vomiting spells set in again. She submitted again to the removal of the right ovary. But even this double castration did not relieve her. She still suffers from these spells, especially before the menstruation, which is still present though irregular. Patient declares that previous to the ovariectomies she experienced intact libido and was regularly able to induce orgasm. After the second operation this potency was lost. She gets excited during coition, but the orgasm cannot be produced. The next day she feels nervous and weak.

In another case anteflexio was found to be the cause of the frigidity. The patient, twenty-four years of age, four years married, was confined by the author a year and a half ago of a healthy girl. The patient complains of never having experienced any libido. Before her confinement coition caused her great pain and misery. Since her confinement she suffers no more pain during the act, but libido is also absent. She complains of the great dryness of the parts so that vaseline has to be used to facilitate walking. At the examination there was found redness of the vulva and vagina, catarrh and erosion of the cervix and anteflexio.

In the following case the author could only find in a general weakness the cause of the frigidity. Mrs. W.,

twenty-six years of age, was always pale and weak. Menstruation set in at twelve years of age and was invariably regular. At nineteen she was married, and ten months later gave birth to her first child. Four years later she gave birth to another. For the last year she complains of stomach trouble and weakness, pain in the back and abdomen. Menstruation is now four to six days ahead of time and lasts five days. She never experienced orgasm but twice. Both times the intercourse was followed by pregnancy. Other times coition only excites her, but never brings full satisfaction. The next day she suffers from severe headache. An examination only revealed a catarrh of the cervix. The patient received some tonics and the husband was given some hygienic rules to observe when practicing intercourse. Five weeks later the husband informed the author that the frigidity had disappeared.

In the following case no cause whatsoever could be found for the frigidity.

Mrs. L., 29 years of age, is seven months married. Her menstruation set in when she was 15 years of age and was always regular of about six days' duration. At that time she began to satisfy herself by masturbation and found pleasure in the manipulation. But soon she read in a book about the ill effects of this practice and stopped it.

In the beginning of her married life coitus caused her great pain, which diminished by degrees after a few weeks. At present coitus causes her only disgust. The day after coitus she feels tired and weak.

The examination shows a feminine habitus, breasts well developed, clitoris normal. The hymen rests are very sensitive to the touch. The painful sensation and the feeling of disgust increase when the anterior vaginal wall is touched. The uterus is enlarged to the size of a goose egg, the cervix is soft and the external os narrowly closed.

When the cause for the absence of libido lies in the centre, then the woman is normally developed, menstruates regularly and is often prolific. The power of procreation is sometimes even very great. The woman is generally quite erotic and falls in love easily. Yet she never experiences the least libido in coition.

The author recently performed perineorhaphia on an otherwise healthy woman, mother of five children, who confided in him that she had never experienced the slightest libido in sexual intercourse. Yet, she added, if she and her husband would not take precautions, she would give birth to a child every year, as was the case in the beginning of their married life.

The number of women afflicted with the anomaly of frigidity is considerable. It is claimed by many authorities that ten to twenty per cent. of all womankind is afflicted with this anomaly. The number of cases met with in the author's practice inclines him to regard this as an underestimate.

Frigid women, having no pleasurable feeling, and, hence, no desire for intercourse for the satisfaction of what to normal women is a natural craving, may without sacrifice to themselves refuse their favors to their husbands and render them submissive to their will and henpecked. For the same reason single women, if they are not induced to prostitute themselves for pecuniary considerations, easily remain virtuous and seem to be very proud of this enforced purity. Even among married women, says Napheys, there are wives who pride themselves on repugnance or distaste for their conjugal obligations. They speak of their coldness and the calmness of their senses as though they were not defects. Yet the sour, shallow, sexless shrew is, as Jordan justly says, an imposture as a wife, and her marriage is a fraud.

Therapy is valueless in congenital frigidity, though electricity by Apostoli's method and massage may be tried in uterus infantilis and in undeveloped ovaries. In prolific women the only advice the physician may give is that, for the sake of matrimonial peace, simulation of libido and orgasm is a justifiable fraud. Even to resort to some lubricant to simulate the secretion from the Bartholinian and cervical glands is permissible. The

man is easily deceived in this respect. He does not in any case feel the ejaculation of the woman. He surmises her orgasm by her bearing during the culmination of the pleasure. In the same way the woman does not feel immediately the ejaculation of the male, she only perceives it later on by the increase of moisture. Then the effect naturally increases the excitement.

A young woman of twenty-two who had practiced onanism from her early childhood, confided to the author that she derived more pleasure from masturbation than from normal intercourse. Yet, she added, after some abstinence from regular intercourse she had a veritable thirst for sperma.

Total frigidity, the state in which women are devoid of any sexual sensation, their genitals having no more excitability or pleasurable sensations than the fingers, and where no desire for coition exists, is always congenital. The same is the case with partial frigidity, in which the patient is able to experience ant-orgastic pleasure, but can not induce real orgasm, i. e., the intensity of the pleasurable feeling does not reach the sudden climax, and diminishes abruptly, but the libido decreases gradually and slowly. These patients are very seldom seen by the physician. They are not aware of their anomaly and, being otherwise normal, and in full possession of the power of procreation, they never ask for treatment. Their cases are in no way amenable to treatment anyhow. The physician learns of such a case only by chance.

Chapter LII.

ORGASMUS RETARDATUS.

Contrary to idiopathic frigidity, or the original absence or diminution of sexual desire, there is a partial, acquired frigidity, the so-called orgasmus retardatus. It

is generally caused by excesses in venere, masturbation, alcohol, bromides, cocaine, morphine and other narcotics or stimulants. Sometimes the orgasmus retardatus is the result of a hard confinement producing lesion of the muscle bulbocavernosus or of the erectile tissue of the bulbs themselves. The blood is then prevented from leaving the bulbs and entering the corpora cavernosa of the clitoris. In this way the erection of the clitoris, which is more or less necessary for the full and normal inducement of the orgasm, is rendered impossible.

Roubaud relates the confidences of a patient who wished to masturbate a few days after her confinement, but could not, with all her manipulations, induce the desired pleasure. The normal potency returned only after a long rest.

The author recently treated a patient, twenty years of age. She had her first menstruation when sixteen years of age and was always regular. She was married eighteen months, and her baby was eight months old. The patient called to be treated for leucorrhea, but her husband called the next day and stated that his wife had no pleasurable feeling during coition since her confinement. Before this event she found perfect gratification. An examination revealed nothing but a catarrh of the cervix and a slight enlargement of the left ovary.

The sexual desire of the woman suffering from orgasmus retardatus is not abated, her libido is unimpeded; but the potency of experiencing orgasm is diminished or entirely absent. The woman with dispareunia, says Kisch, has sexual impulse and often even a very vivid sexual desire, yet she can not find gratification in coition.

It may sometimes require hours of continuous frictions before the orgasm is induced, or it may never be induced. Hence, while there is a strong desire and ability to experience the orgasm in all its intensity, this condition is never attained for the reason that the male has

reached the acme of coition at a moment when the woman has not yet arrived at this point. Her nervous system remains, therefore, excited to the highest pitch and brought to a state of expectancy which is not realized. She falls asleep fatigued and without satisfaction.

This lack of orgasm may also happen in normal women. The woman is, generally, slower to reach the height of the veneral paroxysm than the man. From the beginning of the act she experiences a certain degree of pleasure that is of greater intensity than that of the man, but this is not developed to its utmost extent as rapidly as it is with the man. But while in the normal woman normal conditions will finally ensue after some experience—it is known that in women lustful feelings are not always brought about by the first contact—the conditions are different in the partially impotent woman. No one man, except he be a eunuch, is ever able to satisfy her in a natural way. She remains in a constant state of excitement analogous to satiryasis in men. Her active potency, therefore, appears to the superficial observer to be increased; it is almost inexhaustible, as in congenital total frigidity.

Three years ago the author treated a woman with the following history. Mrs. H. was twenty-one years of age and for six months pregnant with her first child. At the examination the internal organs were found normal. The nymphae were very small and did not divide into two lamels. The clitoris was undeveloped, no glans to be noticed.

The patient began to masturbate when she was three years old by crossing both thighs and rubbing them against each other or by placing a pillow or some other object between them. As far as she could remember she always felt a moisture in her genitals after the manipulations. She practiced masturbation several times daily, even during her pregnancy after the husband left her. When she had normal intercourse she demanded long, continuous fric-

tions, and could endure them for hours. She claimed to have the feeling of becoming wet several times during the frictions, but the pleasure did not increase materially when she felt the moisture. She remained excited after the frictions ceased as before, though she experienced pleasure during the act, which her husband could infer by the endearing words she continually was uttering and by her begging him not to let it come so soon. She was always dissatisfied when the frictions ceased or the male organ was withdrawn. She always demanded continuance of the act. When this was met by the refusal of the husband, the excitement subsided by degrees and she fell asleep. When she awakened she asked again for intercourse.

Here we have a case of a partially impotent woman whose frigidity and slight development of the clitoris were probably caused by the early practice of masturbation. The orgasm could not be induced, but the antorgastic state was accompanied by a great deal of pleasure. The glands furnished enough secretion to give the feeling of moisture, but there was no real ejaculation, as in normal intercourse.

While the totally frigid woman has no natural desire for coition, and if she does not become a nun—which is very easy for her to be—or a saint, she practices coition for external reasons only, the woman with the power of libido and afflicted with the anomaly of orgasmus retardatus has an intense desire for intercourse. She seeks it oftener than the normal woman, for the reason that her desire is seldom really satisfied. She demands, therefore, continuous intercourse for hours and this almost every night. Such a Messalina is able to exercise coition a hundred times in a night and yet be unsatisfied. Even if she had it in her power, like Katharine II., to order for her bed a whole regiment of soldiers every night, she would still remain unsatisfied. This anomaly may for these reasons be confounded with the perversion of nymphomania, and the similarity of the

symptoms has often caused great mistakes in treatment to be committed. The wisdom of amputating the clitoris in a true case of nymphomania is a matter about which there may well be two opinions, but the advice to amputate it in a case of impossible or retarded orgasm and permanently damage the already weakened nerves goes beyond the author's understanding. For the amputation of the clitoris will impede the inducement of the orgasm even to a greater extent than before. The genital apparatus, which was weakened by excess or narcotics, is now irreparably destroyed for all time.

The unsatisfied intercourse will in the long run cause a number of nerve troubles which take the form of hysteria or assume the character of neurasthenia. The unsatisfied intercourse repeatedly practiced, in not leading to the acme of coition and the relief from the congestion in ejaculation, is the cause of chronic hyperaemia and stasis. This leads, in its further progress, to chronic inflammations of the tissues which are known under the respective names of metritis, perimetritis, parametritis, endometritis, salpingitis and ovaritis.

Apart from these pathological changes caused by the failure or retarding of the orgasm, this anomaly is of grave social importance.

The woman with whom orgasm is impossible generally repels her husband. Her nerves never being exhausted as in the normal woman—it is little known that a woman is more affected and fatigued by a real orgasm than a man—the duration of the intercourse may last as long as the vaginal epithelia can endure it, which means a considerable length of time. This is mistaken by the husband for increased potency. He believes her to be more potent than he is, and, in the long run, a man dislikes a lascivious woman. What he wishes is a modest woman who never asks for conjugal embrace when he is

not disposed to it, and at times even knows how to gently and tactfully refuse her favors when they are asked. Orgasmus retardatus is, therefore, not simply a question for the physician; it is a matter of serious social importance.

The correct treatment for this anomaly is, in the first place, total abstinence from sexual excitement in any form and then the strengthening of the nerves by tonics, hydrotherapeutics and electricity. A wet sponge is placed on the vulva or Apostoli's electrode into the uterus, the other electrode is in contact with the lumbar region or the epigastrium.

Chapter LIII.

ORGASMUS PRAECOX.

Another anomaly belonging to the chapter of anaesthesia sexualis, which in men has the same effect as genuine impotency, is the orgasmus praecox. Just as in men, suffering from this anomaly, ejaculation occurs before the penis has time to enter the vagina, so in women the orgasm is induced as soon as the penis has reached the vestibulum. In some women the weakness of the genital nerves reaches such a pass that the mere touch of the gynaecologist's finger during an examination will immediately induce orgasm. Since erection ceases in both sexes after the orgasm, this anomaly is of grave importance in men, because the conjugal embrace can not be consummated. In women, on the other hand, with their passive rôle during the act, and with whom the erection of the clitoris is not required for the sexual congress, the act may be continued as in the normal woman. The anomaly in women is, therefore, of less importance. Still

it has some bearing upon the woman's fecundity. For, in the ideal intercourse, the female orgasm ought to take place after the male, so that a suction of small amounts of sperma can ensue. In this anomaly the spermatozoa have to rely upon their own power of motion to reach the interior of the uterus. This anomaly may, therefore, sometimes lead to sterility, and in this way may be discovered by the physician. Otherwise the physician is never asked for his advice concerning this anomaly. It is most rare, anyway.

In the same way the anomaly of a diminished frequency is of no importance to the physician when occurring in women. He may be asked for advice when it is met in men, for it may lead to some incongruities in the matrimonial life of the couple, especially when the wife is of a sensual nature. But a woman who is able even very rarely to experience orgasm will never seek the advice of her physician.

Chapter LIV.

HYPERAESTHESIA—EROTOMANIA.

Woman is able in a quite extraordinary way to produce the impression that she herself is nearly non-sexual and that her sexuality is only a concession to man. But her sexuality is proven by its pathological exaggeration in hyperaesthesia. Sexual hyperaesthesia signifies an abnormal intensity of the sexual impulse. The increased desire may either be directed upon the physical gratification when the patient is suffering from nymphomania, masturbation and incest, or it may be of an ideal nature as in erotomania.

Physiological erotomania exists during the time of puberty. The young girl is highly excitable at that period, yet she never thinks of physical contact.

The erotomaniac woman's love is of a platonic nature. Erotomania constitutes a diseased form of ideal love. The physical sexual appetite, or the impulse of detumescence, is generally foreign to the erotomaniac woman. The object of her love occupies her mind only. It is a continual obsession of her spirit. She makes an abstraction of the physical personality. She is pursuing an ideal. She is the victim of a mental exaltation which moves her to write poetry and love-letters to the object of her dreams without really sending them to him. If possible she follows her lover, but never addresses a word to him. She wishes to be in possession of the beloved being, to be wedded to him; but she never thinks of the sensual part. She is after the mental possession of an individual of the other sex.

The wish for the possession of a certain man is provoked by his character, by his intellectual, moral or physical qualities. If the man she fancies fails to attain to the standard of her ideals she nevertheless attributes to him all the charms her mind conjured up.

The erotomaniac woman is, as a rule, well satisfied with herself, and most vain. She is, generally, in love with a person of high social and intellectual position. He is a prince, a celebrated statesman, a victorious general, a famous actor, a brilliant preacher, a great scientist; or, in religious mania, it is a saint who often inspires the maniac with a chaste love.

The love of the erotomaniac woman rests upon a vague and hazy ideal. It is the purest love possible. It is a kind of cult. The beloved object is a divinity whom the patient worships on her knees and whom she takes care not to profane even by a carnal kiss.

The case of Reuandin is a good example of erotomania in a woman.

The patient, a well educated lady thirty-two years of age, notices some time after her wedding a man of a higher social standing than her husband. She at once falls in love with this man, begins to grumble at her social position and speaks of her husband only with contempt. Her beloved one only has all the best qualities. No one is above him. She writes letters to him in which she reveals the most ardent passion and at the same time the chastest emotions. Sometimes she is found in ecstasy, with eyes fixed upon some chimerical vision, the pupils in a state of hallucination and the lips murmuring the beloved one's name. She recoils from her husband's caresses, refuses to share his bed, to sit near him, speak to him and to see him. Her whole life is centred only in her love, her eyes constantly fixed on the beloved image. Finally she becomes insufferable and commits so many extravagances that her husband is forced to separate from her and later on to send her to an asylum.

Ball distinguishes two categories of erotomaniacs. Some are discreet lovers. They never accost the object of their love and do not even feel the need to approach the divine hearth whence the spark started that inflamed their hearts. It is a pure, immaterial fire that feeds on itself. The other category, the indiscreet lovers, feel the necessity to impart the knowledge of their passion to the object that gave it rise.

Chapter LV.

NYMPHOMANIA.

Contrary to the erotomaniac's, the nymphomaniac woman's sexual impulse is directed more upon the physical side of love. In her case the impulse of detumescence is greatly increased. Her desire is directed upon the physical, pleasurable titillation of her sexual organs.

The dividing line between the normal and pathological increase of libido is not readily found. The libido sexualis normally varies in different individuals. Sexual inclination is normally increased immediately before and after menstruation. Yet it may be laid down as a rule that an overweening sexual desire in a woman, considering her natural modesty and coyness, should arouse suspicion of its pathological significance. The immediate reawakening of desire after normal satisfaction and the excitation of libido by the sight of persons and things which in themselves should have but indifferent or no sexual effects, are decidedly abnormal.

If the increase of the impulse is only moderate, so that increased frequency of conjugal embrace gives yet enough satisfaction, the anomaly generally finds expression in a desire for male society, for coquetry and adornment. But if the increase of the sexual desire has reached the degree of true nymphomania, then the anomaly is characterized by irresistible exaltation and an insatiable appetite for sexual gratification, and may be compared with satyriasis in man. At the mere sight of any man the nymphomaniac woman gets into such a state of excitement that without any tactile manipulation whatever she may experience real orgasm.

The nymphomaniac woman seeks to attract men by indecent language, by lascivious conduct, by personal adornment, perfumes, talk of marriage, by the exhibition of her feet, legs, neck, breasts and other parts of her body, and, at the height of her excitement, by invitation to coition, open onanism, exhibition of her genitals, and pelvic movements of coition. She is often seen in the physician's office and desires gynaecological examinations for the excitation that they cause in the hyperaesthetic.

Such a case was observed by the author last summer. The patient, about 40 years of age, was suffering from

endometritis and came to the office for treatment. At the first touch of the introitus vaginae by the finger, the patient suddenly became excited, she tightly closed her eyes, the respiration became panting, the abdominal muscles contracted, which made the combined examination impossible, her face became red, her entire body was seized by a convulsive tremor, and her pelvis made all the movements of a passionate coition. At the end of one or two minutes the paroxism ended with a deep sigh and the examination could be continued. The attacks were repeated at the beginning of every treatment, and the same had to be discontinued. Without offending the patient in the least she was told that the operation of curettage was advisable. This advice caused her to stay away from the office.

A woman suffering from nymphomania is more excessive in her demands than a man afflicted with satyriasis. Such a woman will accept the embraces of any man whatsoever, or practice almost continual masturbation, or even resort to bestiality. Nymphomania leads the sufferer to any degradation, even to solicit men and boys.

The disease being due to a cerebral lesion, little relief can be afforded by the removal of the clitoris or ovaries, or by any other therapeutic measure.

Sexual hyperaesthesia is often found in periodical insanity. The case of Anjel is a good illustration.

The patient, near the climacteric period, is nowise of a passionate nature, sexually, but after a hystero-epileptic attack has the impulse to embrace and kiss boys of about ten years of age and fondle their genitals. She has no desire for coition while suffering from the attack. In the intervals she is very modest.

This paedophilia in women suffering from hyperaesthesia is not rare. The patients are intensely excited by young boys, while they possess only normal inclination toward the adult.

Mangan's case is interesting in this respect. The patient was a lady twenty-nine years of age. For eight years she had a strong desire for sexual union with one of her

five nephews. First her desire went toward the oldest boy when he was five years of age. Then she transferred this desire to each of them, in turn, as they grew up. The sight of the child in question was sufficient to produce orgasm and ejaculation.

The case of Kisch is interesting for the coincidence of paedophilia with traces of homosexuality.

The patient is thirty years of age, married nine years, but sterile. Coition gives her not only no pleasure, but on the contrary, it causes in her a feeling of disgust. But she feels irresistibly impelled to touch the genitals of children, no matter whether male or female. This manipulation induces orgasm and ejaculation. At the time of her menstruation this impulse is stronger than her power of resistance.

In Krafft-Ebing's case the patient, a teacher, thirty years of age and of strict morality, enticed a boy of five who happened to play nearby, under the promise of money and food, to come to her room. There she handled his genitals for some time and finally attempted coition.

In hysterical women hyperaesthesia sexualis is of frequent occurrence. Giraud's case is of great interest, showing how far the aberration may proceed.

The girl, a servant, was moral before her illness. When she began suffering from hysterical attacks she handed over the children intrusted to her care to her lover for sexual enjoyment and made them witness immoral acts at night while the whole household was asleep under the influence of narcotics. When she was discovered and driven out of the house, the formerly modest girl became shameless and turned prostitute.

Another type of hyperaesthesia which borders on real psychosis, is represented by one of Schrenk-Notzing's cases.

The patient would become sexually excited to a high degree at the mere sight or touch of a man, and would satisfy herself by means of ideal cohabitation, or masturbation by rubbing with the thighs. For a long time attacks of genital erethism were brought on every morning.

Once it happened at the physician's office. Notwithstanding the presence of three male witnesses, she threw herself on a lounge and, in hysterical convulsions, masturbated several times before their eyes.

Brouardel relates the case of a girl of sixteen who would lie in the ditch of a highway and, by exposing her sexual organs, would invite the male passers-by to practice coition with her. Nothing could be done to make her desist and she had to be sent to a house of correction.

Trélat tells of a young girl, the daughter of a professor, who at the age of fifteen would receive soldiers at night through her bedroom window to satisfy her increased desire.

The daughter of a physician, a friend of Brouardel's, ran away from her father's home at the age of sixteen and entered a house of ill fame in Paris. Nothing could induce her to return home.

This case throws some light on the aetiology of prostitution. Not all prostitutes are driven to their degrading trade by idleness or necessity, as some philanthropists would have us believe. Not a few choose this life to satisfy their nymphomaniac desires.

The best and most careful rearing of girls suffering from nymphomania, says Reti, can not save them from downfall. In their wild passion, casting all moral and social considerations aside, they throw themselves into the arms of sin. The more they abandon themselves to the gratification of their lust, the greater is the desire of their morbidly irritated sexual nerve-centres for lecherous satisfaction. Every indulgence increases the desire and lessens the capacity. As Horace says,

"Crescit indulgens sibi durus hydrops."

The woman loses control of and can not restrain herself from coition or masturbation. She becomes absorbed in sexual gratification.

Such a case is reported by Reti. The patient lived happily with her husband until after the birth of her first child. From that moment insatiable lust seized her. An ir-

resistible craving suddenly took hold of her—an indomitable lust to embrace a man. In her genitals she felt a morbid itching, an inexplicable excitement, a burning desire for sexual gratification. In the beginning her husband tried to satisfy her until he discovered his impossibility to do this. She did not allow an hour of the day to pass without demanding gratification from her husband. He was terrified to see her pressing her genitals to the edge of the table, to the door or any other hard object, in order to satisfy her sensual appetite. When she became worse from day to day her husband decided that she was ill and brought her to the hospital for examination. At the introduction of the speculum, at first a morbid contraction of the constrictor cunni muscle occurs. The touch of the carunculae myrtiformes provokes intense pain. After surmounting the obstacle, however, the pain ceases and a blissful rapture ensues. "Now! Now!" exlaims the patient when the entire speculum is within the vagina. A convulsive movement seizes her entire body, a thrill goes through her, and she makes all the movements of a passionate coition.

Some patients have even illusions of coition. Such a case is reported by Rosse.

A comely young woman who suffered from nymphomania practiced genital abuse to excess and declared that several persons, among them her clergyman, had cohabited with her. The nervosism in this case was exaggerated to such an extent that the mere sight of a man, even the attending physician, suggested a repetition of the act to provoke the venereal spasm. So persistent was the habit that on tying her hands the act was accomplished with her heel. To prevent this her feet were secured, but she succeeded in bringing about an orgasm by pressing the thighs together in such a way as to excite the clitoris. The patient died at a retreat.

If the nymphomaniac woman is unable to satisfy her lust she shows all the symptoms of general neurasthenia. Especially does she suffer from neuralgia of the ovaries.

The case of Rohleder is the best example of the disturbances unsatisfied nymphomania may cause.

The patient, a girl of eighteen, and a member of a family of good social standing, is engaged. Until she was sixteen and a half years of age she was always well. At that time she made the acquaintance of her present fiancé. Then a great change took place in her disposition. She became very nervous and moody. Now she is very gay, but a moment later becomes deeply melancholy. Her menstruation is regular, but at that period she suffers great pain on both sides of the uterus, especially before the menses set in. When she meets with her fiancé the pains increase so that they cause convulsions. She could find some relief by practicing masturbation. After she got married all the symptoms disappeared.

Chapter LVI.

MASTURBATION.

The anomaly of masturbation, the most common sexual aberration, belongs also under the head of sexual hyperaesthesia; for hyperaesthesia is often the cause of this perversity, especially if it is found in the very young.

If masturbation is practiced with moderation, it can not be considered pathological. According to Paget masturbation causes no more nor less harm than the normal coitus, if practiced with the same frequency and under the same conditions with regard to health, age and circumstances.

Cohn says: Masturbation is such a frequent manipulation that out of a hundred young men and girls ninety-nine are addicted to it, and the hundredth is concealing the truth.

Moderate masturbation seems to be almost a natural phenomenon. For even among animals various forms of spontaneous solitary sexual excitement occur. Mares rub themselves against objects. Stags in the rutting season, when they have no mates, rub themselves against

trees. Mammary masturbation is found in certain females like the dog and cat. Apes are given to masturbation even in freedom and use their hands.

Masturbation is further found among peoples of nearly every race, however natural the conditions are under which men and women live.

Fritsch found masturbation common among the young women of the Nama Hottentots. It is regarded there as the custom of the country. The same is the case with the Basutos and the Kaffirs.

The Spaniards found the women in the Philippines addicted to masturbation. It was customary to use an artificial penis and other abnormal methods of sexual gratification.

Jacobs found among the Balinese masturbation to be a common practice. The women employ a wax penis, to the use of which they devote many hours of solitude.

Throughout the East masturbation is prevalent, especially among young girls. It is most practiced by married women in Cochin-China.

The Japanese women, according to Ellis, use two hollow balls about the size of a pigeon's egg; one is empty, the other contains a small, but heavy metal ball, or some quicksilver, so that if the balls are held in hand side by side there is a continuous movement. The empty ball is first inducted into the vagina, in contact with the uterus, then the other. The slightest movement of the pelvis or thighs causes the metal or mercury-ball to roll, and the resulting vibration produces a prolonged voluptuous titillation, a gentle shock, as from a weak electric inductive apparatus. The balls are held in the vagina by a tampon. The women then delight to swing themselves in hammocks or rocking-chairs, the delicate vibrations of the balls slowly producing the highest degree of sexual excitement.

Among the ancients the Lesbian women are said to have used ivory-penises or golden ones, covered with silken stuffs and linen, in solitary sexual gratification. Aristophanes relates the use by the Milesian women of the "olisbos," an artificial leather penis.

The Hebrew women also knew the use of the phallus as mentioned by Ezekiel.

ותעשי לך צלמי זכר ותזני בם et fecisti tibi imagines masculinas et formicata es in eis.

Thus we see that the phenomenon of spontaneous sexual emotion is found in animals as well as among savages, and in every period of human history. No wonder, therefore, that the conditions of modern civilization, with its artificial mode of living, render auto-erethism almost a daily occurrence.

We may judge of the extent of this practice from occasionally resulting mischances that reach the surgeon's hands.

The writer was once called to remove a carrot from the vagina which a young woman had used to obtain erotic gratification.

Bananas are often used for onanistic purposes. Country girls use cucumbers in masturbation.

The author once assisted in the removal of a hair pin from the bladder of a young woman, which was used to produce a tickling sensation of the clitoris, and which accidentally slipped into the urethra. Other objects removed by surgeons are pencils, bodkins, knitting-needles, crochet-needles, etc.

Morris relates of a lady, a devout church member, who never had allowed herself to entertain any sexual thoughts referring to men. Yet she masturbated every morning when standing before the mirror by rubbing against a key in the bureau drawer.

Some women produce sexual excitement by frictions

against the corner of a chair. One of the most common means to produce sexual gratification, that is even found in use by children when scarcely more than infants, is the voluntary pressure of the thighs. They are placed together and firmly crossed while the pelvis is rocked, so that the sexual organs are pressed against the inner and posterior parts of the thighs. Towsend records five cases of thigh friction in children less than one year old.

The manipulation of a sewing machine with the body on the edge of the seat may produce sexual excitement leading to orgasm. Horseback riding may also produce in women sexual excitement and orgasm. The irritation caused by the bicycle in women may sometimes be carried as far as complete orgasm.

Besides the masturbation by means of tactile excitation, there is an auto-erethism which may be called an ideal one. The votaries induce sexual excitation by lustful conceptions and thoughts. The thought of coition in the imagination induces orgasm and ejaculation in such women. These individuals are, therefore, able to practice their masturbation at all times and in all places. While riding in crowded cars and upon the most serious occasions, in theatres, churches or other sacred places, the mere libidinous thought of being in the act of coition induces orgasm. These voluptuous day-dreamers, not needing any self-manipulations, may masturbate while conversing with their friends or listening to a sermon.

With some onanists even lustful thoughts are not required to induce sexual excitation. These are found among women who are victims of sexual repression. They restrain themselves from attaining sexual orgasm in the natural way for moral or social reasons. In the absence of an external stimulus, the lustful feelings are brought about without even resorting to means of ideal cohabitation.

Sérieux records the case of a woman fifty years of age who lived a chaste life. Occasionally violent crises of sexual paroxysms would come on without any accompaniment of voluptuous thoughts or mechanical help.

In some patients orgasm may be induced by means of sensory impressions, as by hearing, sight or touch which have no bearing upon the sexual parts whatever.

Schrenk-Notzing records the case of a female onanist who induced orgasm without any tactile manipulation, simply by hearing music or while regarding paintings that displayed nothing of a lascivious character.

Another of his patients became sexually excited by the sight of the grandeur of nature, as by the sea, or high mountains.

With another of his patients the mere contemplation of a specially strong and sympathetic man immediately brings on orgasm.

In Ellis' case the patient, while still a young girl, whenever a certain artist whom she admired touched her hand, felt erection and moisture in her sexual parts. When her uncle's knee once casually came in contact with her thigh, ejaculation took place. Once, accidentally seeing a man's sexual organs, a convulsive ejaculation occurred accompanied by a delightful sensation, every fibre, as she expressed it, tingling with an exquisite glow of warmth.

Another kind of auto-erethism occurs during sleep. Pollutions are induced in sleep by erotic dreams. At the height of the excitement there occurs an abundant discharge from the Bartholinian glands. The orgasm during sleep is an auto-erotic process that is entirely normal. These erotic phenomena during sleep are usually of a very vague kind in women who have never experienced orgasm in the waking state. The real orgasm that awakes the sleeper and leaves its traces in the individual's consciousness occurs only after orgasm has been induced in the waking state. These dreams occur to women more frequently than is ordinarily thought. Occasionally the patient awakes to find her finger in the vagina. This

would show the masturbation to have been automatic.

If pollutions occur at long intervals they cause no direct injury to a good constitution. But if the women are not robust and the pollutions happen too often, these drains are the cause of considerable nervous depression.

The writer was but recently consulted by a widow of thirty, who complained of suffering from almost nightly pollutions. This so weakened her that she could not arise till noon.

The same deleterious effects are caused by all other kinds of masturbatic practices. Even though we agree with Paget that moderate masturbation be no more harmful than normal intercourse, it can not be denied that masturbation, since opportunity for it is ever present, is of far more frequent occurrence than natural sexual indulgence. The habit once established, masturbation presents an unconquerable impulse and a resultant incapacity to control it. It is then the cause of grave, material injury to the nervous system. It dwarfs the entire female organism. It makes a girl shy, offish, squeamish, repellent, and weakens and sickens love.

Howard says: the permanent effects left from early masturbation seem to be much greater in woman than in man. As the girl grows her psychic life becomes more complicated, her natural romantic nature is fed by kiss literature and poetry of the decadents, in which perverted passion is thinly disinfected by erotic mysticism. Under such a stimulating psychic pabulum a dormant sexual volcano may become active and if it is only smoldering, suggestive dressing, the dance and wine will soon bring about the complete explosion. At home in bed with strange and abnormal psychic pictures she will seek relief in masturbation. If this state of affairs is kept up for many years, when she marries her husband is certain to find he has for a wife a female who finds no pleasure in normal sexual

intercourse, but an acquired pervert who will insist on some form of mutual masturbation.

The female masturbator becomes excessively prudish, despises and hates the opposite sex, and forms passionate attachments for other women.

Masturbation is further the cause of a great number of the female complaints. It is often the cause of obstruction, painful menstruation, of ovarian neuralgia; of weakness of the legs and of sexual irritation. It causes pruritus vulvae; hypertrophy of the clitoris and labia minora; hyperaemia of the vaginal orifice; fluor albus and cervical catarrh.

Masturbating women complain of general weakness and palpitation of the heart. The author recently treated a young onanist of seventeen, who suffered from painful menstruation, attacks of palpitation of the heart, from melancholy and fear of death, and at the same time suicidal inclinations.

It is a curious fact that masturbation is frequently practiced by married women living with sexually normal husbands. The gynaecologist, therefore, must consider masturbation as the possible cause of many female complaints.

Last year the author removed an ovarium tumor and performed perineorrhaphy on a woman of thirty-five, mother of a child ten years of age. While in the hospital the nurse complained that the patient soiled the wound by playing often with her sexual organs. Three months after the patient left the hospital she called again to be treated for ulcerations on the labia and on the nymphae. The clitoris was found one inch large, bluish-red and inflamed, the prepuce swollen and edematous, the nymphae inflamed and swollen. The writer told the patient that she could not be cured unless she desisted from masturbation, which she promised to do. Yet she had a normal husband, for before the operation she once asked the author to tell her

husband not to have any sexual intercourse with her until after the operation.

Masturbation also causes that form of increased erethism connected with female impotency, in which the orgasm no longer occurs during the conjugal embrace. This causes the victim to prefer solitary indulgence.

In Moll's case the woman, thirty-six years of age, mother of several children, is happily married, loves her husband and is loved in return. Yet her delight is not to bring her sexual organs in contact with those of her husband. Coition does not gratify her in the least. She finds satisfaction only in solitary masturbation, by which orgasm is induced in the highest degree. In this way there are times when the patient, who is a modest, moral woman, practices masturbation several times a day.

To this class of patients belong the cases recorded by Loiman, Laker and others. The sexual functions were originally normal and satisfaction was possible. Through excessive masturbation, however, the nerves became so weakened that normal coition did not give the desired satisfaction.

In Troggler's case the woman had practiced onanism excessively from her thirteenth year and found satisfaction by rubbing and pulling the clitoris. When she had normal intercourse at the age of eighteen she could not obtain satisfaction for her excessively increased sexual desire and had to apply manual friction of the clitoris inter coitum in order to find the desired gratification.

In Laker's case of a married woman, twenty-four years of age, the patient never experienced the least satisfaction in normal intercourse with her husband, while she found the desired effect in onanism, especially in mutual masturbation.

In his second case of a woman, thirty-four years of age, the patient practiced mutual masturbation and found great satisfaction in this act. At the age of nineteen she was married and in spite of mutual affection she could not experience any orgasm. This fact did not prevent her from giving birth to two healthy children.

His third case is that of a woman of twenty-five. The

patient was induced to practice onanism when eleven years of age. On account of her increased sexual desire she began normal intercourse when fifteen years of age. She practiced the act with a number of men, and yet she could never find the least satisfaction, experiencing the latter only in masturbation.

In Loiman's case the patient was induced by friends in the convent to practice onanism. When fourteen years of age she began to practice mutual onanism with boys of her own age. She married when nineteen and gave birth to her first child a year later. But she never found gratification in the conjugal embrace.

His second case was a widow of thirty-eight who had always been normal in her sexual functions and gave birth to a child at the age of twenty-seven. Two years later she lost her husband by death, and from that time she began "faute de mieux" to masturbate. Her libido increased to the point of becoming insatiable. When she now has normal intercourse with her numerous lovers she can not find the desired gratification unless she masturbates during coition.

The explanation of this phenomenon is simple. The long continued manual irritation of the clitoris by these masturbators increases the excitability of this organ at the expense of the vaginal mucous membrane and the os uteri. The stimulus from these sources to induce the orgasm is, therefore, wanting, and the friction of the glans of the clitoris by the penis during coition is alone insufficient to induce orgasm.

The causes of the masturbatic aberration of the sexual instinct are generally bad examples. The practice is first learned from friends in boarding schools, convents, factories or prisons, and from unscrupulous servants. Often it is also prurient curiosity which prudish educators and parents neglect to satisfy that leads young girls to self-abuse. In congenital hyperaesthesia the pleasurable titillation may accidentally be induced in complete ignorance of sexual relations.

CHAPTER LVII.
INCEST.

Another anomaly which must be attributed to hyperaesthesia sexualis is incest practiced by women where they play the active rôle, in so far as they are the seducers. Incest, as such, has nothing pathological in its essence. In the early history of human marriage incest was the rule. It was practiced even in historic times. Abraham was married with his sister according to the Bible. Cimon of Athens was married to his sister. In the royal house of the Ptolemei it was common for brothers to marry their sisters to avoid a division of the empire. But, generally, for the last three thousand years incest has been considered an abomination in the eyes of God and men. Its practice was constantly inveighed against by church and state. It has, therefore, because of these constant suggestions, become the second nature of men to abhor such practices. Hence, when incest is now and then still discovered, we are justified in assuming that the seducer is suffering from sexual hyperaesthesia.

Incest is oftener found in men than in women, yet there are cases recorded where women were the seducers.

Legrand describes the case of a girl, fifteen years of age, who seduced her brother to all manner of sexual excesses on her person.

His other case is that of a woman of thirty-six who, though married, indulged in abusing her brother, a boy of eighteen. The same woman was otherwise abnormal, suffering from the anomaly known as exhibition, which is almost unknown among women. She often exposed her breasts from the window to attract men.

In another case of the same author, a mother, thirty-nine years of age, practiced incest with her own son and became pregnant by him.

Tardieu cites a case of a woman whose victim of criminal attack was no other than her own son, a boy of nine years of age.

CHAPTER LVIII.

PARAESTHESIA; MASOCHISM.

Paraesthesia sexualis covers all possible forms of perversion or perversity of sexual feeling and sexual activity.

Perverse sexual activity with normal feeling and inclination is present in the three anomalies, masochism, sadism and fetichism.

One of the most peculiar phenomena in the perverse vita sexualis is met with in patients with a desire for unlimited submission to the will of a person of the opposite sex. This anomaly, which sometimes may develop into real perversion, was named masochism by Krafft-Ebing after Sacher-Masoch, whose romances have as their particular object the description of this perversion. Schrenk-Notzing recommends the name Algolagnie. The distinguishing characteristic in masochism is the wish of the patient to suffer pain at the hands of, and be subjected to force by the beloved person. This mixture of pleasure and pain is one of the most peculiar and remarkable psycho-sexual anomalies. Pain, whether real or imaginary, becomes here a source of lust. Whether the subjection is expressed merely in symbolic acts or whether there is absolute desire to suffer pain at the hands of the beloved one, is a matter of subordinate importance.

In man such an abnormal desire is at once recognized as pathological; in women the dividing line between the normal and pathological masochistic tendencies is not so easily determined.

It is entirely within the physiological limit that playful taps and light blows should be taken by the woman for caresses. "Like the lover's pinch, which hurts and is desired," says Shakespeare. In one of the letters of Abélard to Héloïse the teacher writes to his pupil and mistress: "Verbera quandoque dabat amor, non ira magis-

tralis, quaeque omnium gaudiorum dulcitudinem superarent." Subordination to a certain extent is a normal manifestation in woman; with her it is a physiological phenomenon. A certain amount of subordination depends upon the woman's passive rôle in procreation. The element of pleasure found in passivism and ideal submission is, therefore, peculiar to the feminine sex. The custom of unnumbered generations also has given her an instinctive inclination to voluntary subordination.

Ideas of submission are, therefore, in the woman normally connected with the idea of sexual relations; they form the harmonies of the tone quality of feminine feeling, says Krafft-Ebing. We women, says Schiller, can only choose between ruling and serving, but the highest pleasure power affords is but a miserable substitute if the greater joy of being the slave of a man we love is denied us. Dorothea, in Goethe, says: "In time shall the woman learn to serve in accord with her destiny, for only by serving she finally gains the reigns and the power that is rightly hers in the household." In fact, intelligent women have scant respect for slavish men, and exaggerated gallantry is distasteful to them.

A moderate degree of submission to the wishes and the will of the man she loves is, therefore, characteristic of the feminine nature and is not abnormal. Even entire sexual bondage is not properly pathological, if it be only the means of obtaining or retaining possession of the ruling man. It is not perversion if fear of losing the companion and the desire to keep him always amiable, content and inclined to love, are the motives for submission. It is not abnormality, but cunning if, to satisfy selfish desires, the person in subjugation performs acts of bondage at the command of the ruling individual.

Sexual bondage becomes pathological only when the loss of all independent will power and unlimited submis-

sion awaken lustful, sexual feelings. It then represents a pathological degeneration of the normal psychical peculiarities of woman.

In masochism the motive underlying the suffering of the person in subjugation is the charm afforded by the tyranny in itself. The acts performed at the command of the ruling person are an end in themselves. The very acts of tyranny are the immediate object of gratification, not the intercourse that may be received as recompense. The idea of being treated as by a master, of being completely and unconditionally subjected to the will of the lover, of being humiliated and abused by him—this idea in itself is colored by lustful feelings. The masochistic woman has a perfect longing for subjection. She craves to be dominated, controlled and abused by somebody. She is not fastidious in her choice. She revels in the thought of subjugation, without inclination to a particular man. She is thus distinguished from the normal woman. Many a young woman worships her husband and wishes nothing better than to kneel before him. This is done because her husband means for her the whole sex, and his importance to her becomes very great. But in masochism there exists the desire to be subjected and abused by any man without any inclination to a particular object of love. A further pathognomonic symptom of masochism is that, as a rule, the girl begins to dream of subjugation at a time when she is yet too young to have any perception of love.

The best examples of female masochism are given in Krafft-Ebing's two cases:

The first case is of a girl, twenty-one years of age. From her earliest youth she fancied herself being whipped. She simply reveled in these ideas and had the most intense desire to be severely flogged. This desire originated at the age of five when a friend of her father laid her playfully across his knees, pretending to whip her. Since then she had longed for the opportunity of being caned. To

her great regret her wish had never been realized. She imagined herself absolutely helpless and fettered. The mere mention of the words cane and whip caused her intense excitement.

For the last two years she associated these masochistic ideas with the male sex. Previously she had only thought of a severe schoolmistress or simply a hand. Now she wishes to be the slave of a man she loved. She would kiss his feet if he would only whip her. She imagined herself lying before the man of her fancy; he puts one foot on her neck while she kisses the other. In the meantime she reveled in the idea of being whipped by him. She took the blows as so many tokens of love. She fancied him at first as being extremely kind and tender and then, in the excess of his love, he would beat her. She fancied that beating her for love's sake gave him the highest pleasure. She often dreamed that she was his slave. She did not understand that these manifestations were of a sexual nature.

The second case is that of a woman thirty-five years of age, of a greatly tainted family. For some years past she had been in the initial stage of paranoia persecutoria. This sprang from cerebral neurasthenia, the origin of which was found to be sexual hyperexcitation. Since her twenty-fourth year she had been given to masturbation, the result of a disappointment from a broken engagement. To appease her intense sexual excitement she began practicing masturbation and psychical onanism by fancying herself to be in the act of coition.

The story of her youth reads as follows: At the age of six to eight years she conceived the desire to be whipped. Since she had never been whipped nor present when others were thus punished, she could not understand how she came to have this strange desire. With the idea of being whipped she had a feeling of actual delight. She pictured in her fancy how fine it would be to be whipped by one of her female friends. She never had any thought of being whipped by a man. She reveled in the idea only and never attempted any actual realization of her fancies, which disappeared after her tenth year.

Here we have a young masochist whose ideas of humiliation are associated with her own sex. The reason

for the patient's fancy for female friends lay in the fact that the masochistic desire was present in the mind of the child before the psychical vita sexualis had developed and the instinct for the male awakened. Had the desire lasted until puberty the association of these ideas with the male would have been established.

In the beginning the ideas of humiliation are often associated with the own sex. For, genuine, complete masochism, being a hereditary taint, the feverish longing for submission begins in the time of early youth when the child is as yet unconscious of the difference of sex.

Sometimes the masochistic tendency is not fully developed. The desire to suffer pain at the hands of the lover has only the end in view to increase the natural pleasure during coition.

One of the author's patients, a sexually hyperaesthetic woman of thirty years of age, who always had a supply of lovers besides her husband, found great delight in lying uncovered on her lover's knees and being spanked by him. In the beginning the author attributed this desire to her natural hyperexcitation. In this state every impression produced by the consort, independently of the manner of its production, is per se attended with lustful pleasure. But later on, when it was learned that she found more satisfaction in intercourse if preceded by such a spanking, there was no doubt left that hers was a case of psychical abnormity in which the sexual instinct was partly made insensible to the normal charms of the consort. Her perverse desire was, therefore, of a masochistic nature.

Of the same masochistic nature was the frigidity of the Duchess Leonore Gonzaga of Mantua. Aloisia Sigea says that her frigidity could only be removed by a flagellation by her mother ante coitum: "Virgis Leonora parentis suae manu ad hanc diem nullam ex Venere ceperat voluptatem. Hoc vero temporis momento vehementissime mota est, lacesisti iterum verberibus lumbi, clunes et femora ad venerem incensi."

Generally, female masochistic patients are unconscious of the abnormality of their desires and never come to the physician's office. Their pathological condition is only accidentally discovered, when complicated with other anomalies.

It may be noted here that the courts of justice never have any dealings with such cases, as may happen in sadism. The patient will never go so far in her perverse desire for suffering that the injury inflicted may become criminal. For the extreme consequences of masochism, such as murder and serious injury connected with sadism, are avoided by the instinct of self-preservation.

Chapter LIX.

SADISM.

While masochism is a pathological growth of specifically feminine mental elements, where the patient finds delight in suffering pain, in sadism the patient seeks lustful excitement in inflicting pain. Sadism, therefore, represents a pathological intensification of the masculine mental character. Sadism is so called after the Marquis de Sade, who during the French Revolution devoted himself to writing obscene books that had lust and cruelty for their theme.

Sadism is characterized by the impulse to cruel and violent treatment of the opposite sex and the coloring of the idea of such acts with lustful feelings. It is, therefore, a non-feminine trait and is less frequent in women than in men. Woman's modesty causes her to keep herself on the defensive until the moment of surrender, while under normal conditions man meets with obstacles which it is his part to surmount. He is aggressive, and aggressive-

ness is closely related to the infliction of pain. It affords man great pleasure to win and conquer woman. Nature has given him for this purpose strength and combativeness. In sadism this aggressiveness is intensified and excessively developed. The patient is dominated by the wish to subdue the object of his desire with cruelty.

Bain explains this love of inflicting cruelty as springing from the pleasure the individual finds in the knowledge of the power and domination it has over the maltreated mate.

The need of subjugation of the consort forms a constituent symptom in sadism, and may be intensified to such a degree that the patient will not shrink even from murder.

Sadism, therefore, is mostly found in men, though in rare instances it also affects women.

Moraglia claims that some women's features manifest cruelty during coition. At the beginning of the orgasm the face becomes distorted, and by a showing of the teeth assumes a certain ferocity of expression.

One of the author's patients, a woman of twenty-six, mother of two children, would take on a cruel look at the height of her sexual excitement immediately before the orgasm, and would grasp with her teeth her consort's lips and tongue and bite them.

Slight sadistic features, therefore, are not uncommon in women. Especially in modern times, with the increasing effemination of men and the corresponding masculination of women, the aggressive woman is not so great a rarity. The biting and scratching of the companion during sexual excitemet is, therefore, not uncommon and falls yet within physiological limits. But when the individual is driven to whip, pinch and prick the body, or, particularly the genitals of his companion, in the blind impulse to satisfy sexual desire, such expression of grat-

ification does not correspond with the natural purposes, and the acts become perverse. Such uncontrollable emotions may even lead the individual to homicidal thoughts.

Phylogenetically it is significant that sadism is found even among the lower animals. Sadistic acts are performed by rutting animals with their mates. It is well known that at the time of sexual union crabs tear limbs from the bodies of their consorts. Spiders often bite off the heads of the males. Sadism, therefore, may be considered a kind of atavism. It shows man to be, as Schopenhauer puts it, in reality a wild, cruel animal. We only see him in a tame state, which we call civilization.

In history it is known not only that the degenerated Caesars, like Nero and Tiberius, took great pleasure and delight in having youths and maidens slaughtered before their eyes, but the same is also reported of women who did not shrink from committing sadistic acts. Valeria Messalina and Catherine de Medici found great pleasure in having the ladies of their court whipped before their eyes. Thus Branton relates that Catherine loved to whip with rods the prettiest ladies of her court only to satisfy her lust.

Among the cases reported in recent medical literature the case of Krafft-Ebing is remarkable. This author saw a man with numerous scars and cuts on his arm. Every time, the man explained, he wished to approach his young wife he first had to make a cut in his arm. Then she would suck the wound and during this act become violently excited sexually.

Blumroder saw a man bitten in the breast by his consort during coition in the great sexual excitement at the acme of lustful feeling.

One of the author's patients, a lady of good social standing, thirty years of age, took great delight, while sitting on her consort's lap, in biting the lobes of his ears, or his hands, until he screamed with pain. He always carried marks of her teeth on his body. After coition the face of

this otherwise pretty woman became distorted. She lay for some time with open mouth showing her teeth and her face assuming an ironical, cruel expression.

In Moll's case absolute frigidity is combined with sadism. The woman, twenty-six years of age, has been married for eight years and has one child. She presents signs of hysteria and neurasthenia. She never had any desire for sexual intercourse, and until her marriage remained innocent of any knowledge of sexual matters. Coition to her is not only not a pleasure, but, on the contrary, a distasteful act, and the repugnance of it has constantly increased. She cannot conceive how the genitals can have anything to do with love. She loves her husband and finds decided pleasure in kissing him. But while she is kissing him she experiences great lust only when allowed to bite him. She would find the greatest pleasure if she could so bite him that his blood would flow. She was better satisfied if instead of having coition she was bitten by her husband and allowed to bite him. When her biting caused her husband too much pain she regretted the act.

Recently the author treated a patient, a French lady of thirty-five years of age, who had normal genital organs and was otherwise well except that she was laid up in a hospital in Paris for eight weeks with rheumatism. She found great delight in having her consort sucking and kissing her mammillae. She always requested him to continue this practice for a considerable length of time. At the height of the orgasm during the normal act her face becomes distorted by ferocity, taking on a cruel look and showing her teeth. At the same time she has spasms of the muscles of the neck and back, by which the entire body is stretched backward, the spinal column forming a convex arc at the anterior aspect, the veritable opisthotonus of hysteria. After the paroxysm she invariably tries to choke her consort, but desists from her intent immediately without having caused him any real pain.

Hausler reports the case of a pregnant woman who had a great desire for her husband's blood. While he was asleep she stabbed him several times and sucked his blood.

In Kiernan's case the patient would hack herself all over her body with any instrument she could conveniently lay her hands on, not for suicidal purposes, but because she

experienced a fascinating pleasure whenever she drew blood.

Here is a case of pleasure in cruelty directed against the patient's own person.

Chapter LX.
FETICHISM.

The perversion called fetichism is, like sadism, a rare anomaly in women. The word fetichism denotes the condition in which an object by virtue of association with sentiment, personality or ideas exerts a charm.

Erotic fetichism makes an idol of physical or mental qualities of a person or even objects used by that person. Especially in men does fetichism often reach extremes in its pathological aspects. When the patient goes so far in his fetich-worship of women's hair as to stealthily cut off tresses on crowded streets, or his fetich for women's handkerchiefs leads him to become a thief, then the pathological condition is easily recognized. But, generally, pathological fetichism, like masochism and sadism, is not so easily diagnosed. Sometimes it is almost impossible to define sharply the beginning of the perversion.

Fetichism is found in normal love as well. The preference for some particular physical or psychical characteristic in a person of the opposite sex is not pathological fetichism. But when the enthusiasm is extended to certain portions of the body or even articles of attire; if they awaken powerful emotions associated with the beloved person; if they are worshiped because they arouse strong emotions of sexual pleasure, the conditions become pathological.

The pathological condition wherein some part or physical peculiarity of the person or a part of his attire is the object of erotic desire to the exclusion of all else, is

oftener found in men than in women. Yet there are some cases recorded of women where the fetich is directed toward articles of attire.

In Howard's case of a woman thirty-nine years of age, the patient stole a pair of trousers of a certain man and by fondling them lovingly induced orgasm.

Howard relates of another case of a young woman twenty-seven years of age of a good family who up to the time mentioned had had undifferentiated sexual feelings. At a summer resort she met a man who was very attentive to her in an upright manner. The first evening she met the man he unconsciously displayed a portion of the garter that held up his silk hose. At the time the patient simply noticed the carelessness of the act, but had no other feelings in the matter.

Upon her return to her home there began for the first time in her life distinct, clear and culminative erotic dreams. These commenced by subconscious visualizing of the blue garter. The association of the garter with the night reveries increased to day ideation. One day the patient went into a shop to get a present for a friend and on the counter saw an exact duplicate of her fetich. It was instantly appropriated and the patient went immediately to her bed room, where she gave way to the effect the fetich had upon her. She soon found herself a victim of fetichistic masturbation. This was never practiced without the psychical aid of the garter, and to have the act culminate satisfactorily she must have a new garter each time which must be attained unseen surreptitiously. A garter purchased would have no effect upon her sexual centres.

The case of a young woman twenty-one years of age came under the author's observation wherein the patient, whose lover died several years previously, kept for years thereafter his drawers under her bed-pillows. Otherwise she could not find the desired sleep. At times she experienced great sexual excitement when fondling them.

The most remarkable cases are those of urolagnic and coprolagnic fetichism of which Burton remarks: "Immo nec ipsum amicae stercus foetet." Such a case is reported by Mangan.

The patient was a girl of eighteen of good intellectual development, but of alcoholic heredity, who seduced a boy younger than herself to mutual masturbation. On one occasion lying on the ground and raising her clothes she asked him to urinate on her.

Moraglia relates the case of a beautiful woman eighteen years of age who married for a year, experienced some pleasure in coitus, but preferred masturbation. She became highly excited by the odor of fermented urine. So strong was this fetichism that when, e. g., she passed a street urinal she was often obliged to go aside and masturbate. Once she went for this purpose into the urinal itself and was almost discovered in the act; on another occasion she had to masturbate in a church. Her perversion caused her much worry because of the fear of detection. She preferred, when she could, to obtain a bottle of urine, which must be old and of a man's, and to shut herself up in her room, holding the bottle in one hand and repeatedly masturbate with the other.

Such cases are exceptional in women. As a rule the fetiches of women do not relate to inanimate objects or to certain parts of the body, but to the whole individual. In such cases an impulsive desire for sexual intercourse with a certain man imperatively demands gratification.

In Mangan's case the young woman, mother of three children, told her husband frankly one day that she was in love with a certain other man and that she would kill herself if her relations with him were interfered with. She promised to return to her husband and children after six months if only permission were given her to live with this man for this period in order to quench the fire of her passion. As she was then, husband and children had no place in her heart.

In another case of Mangan's the patient, a woman twenty-two years of age, mother of two children, one day met a boy of thirteen, a pupil of the public school, and immediately fell in love with him. Driven by an irresistible passion, she put all modesty aside and asked permission of the boy's parents to have sexual intercourse with their child. By way of reply the family promptly drove her from their house and broke off all relations with her. The patient then

passed her time before the school of her beloved boy watching for the opportunity to see him and speak to him.

When a sexual preference has reached this degree of intensity and power, the presumption is justified that the condition is pathological.

While the pathological condition lasts there is absolute indifference and even hatred for husband and children, if the woman happens to be married. She jeopardizes the dignity of her wife- and motherhood in order to satisfy her desire. The unmarried girl of the best of families elopes with her father's coachman and sacrifices her family's social standing and reputation in the quest of gratification of her sexual impulse. The man exercises over her a fetich-like charm, which is out of proportion with the normal attraction of love. When a cultured woman like the Princess Chimay leaves husband and children, abandons her refined associations, gives up her exalted position in society, so dear to the feminine heart, and marries an ignorant gypsy, such an action transcends the limits of the normal love-charm.

When the fetich takes possession of the patient she generally becomes sexually frigid toward all other men except her fetich.

Krafft-Ebing quotes two cases, where there was absolute impotency toward the husband, while the mere touch of the beloved man's hand produced orgasm and the sexual act with him the acme of pleasure.

This phenomenon can only be explained by the fetich-like charm the lover exercises over the patient. She is not suffering from nymphomania, for she is indifferent to any other man except her fetich. She is not a libidinous Messalina, for she is the mistress of one man only, and her intercourse is monogamic in character. On the other hand, the irresistibility and impulsiveness wherewith the patient expresses her desire prove that she is not attracted by the normal charm that love generally exerts.

Chapter LXI.

HOMOSEXUALITY.

General Remarks.

Teleology teaches the existence of a design in nature. The world is governed by certain fixed laws. In sexual matters the law of sexual-homologous development is almost as binding as the law of gravitation. The cerebral centre corresponds with the sexual glands in the inverse sense. The normal inclination of the individual is thus directed toward the bearer of the glands of the opposite sex. The female is attracted by the male.

But as every individual being has to pass through all the grades of evolution of animal life, functional retrogression into the earlier hermaphroditic forms of the animal kingdom may take place. The remote ancestors of the human race were bisexual. The same bisexuality exists in the embryo, represented by the Wolffian and Mullerian ducts. Later, in the development, there arises a struggle between the male and female elements. When one element has been conquered a monosexual being evolves, whose mental inclinations correspond with the sexual glands. Sometimes, however, traces of the conquered sexuality, at least so far as the mental characteristics are concerned, may remain, and it is these that provoke manifestations of inverted sexuality. Individuals thus affected have a sexually abnormal instinct which is out of harmony with the physical sex and its rôle in the function of procreation. The woman thus organized feels utter indifference to men, but has a strong preference and pronounced sexual instinct for her own sex. She easily understands why a man should love a woman, but she cannot understand why a woman should love a man.

This anomaly of homosexuality is as old as history and was, in fact, oftener found among the ancients than it is nowadays. Plato, in his Banquet, tries to explain the enigmatical manifestation of homosexuality in men in the following poetical way: There is an Aphrodite without an Eros, but there are two goddesses of that name. The older Aphrodite, being the daughter of Uranos, and thus called Urania, came into being without a mother. The younger Aphrodite is the daughter of Zeus and Artemis, and is called Pandemonia. The Eros of the former is Eros Uranos, of the latter Eros Pandemos. Eros Uranos did not choose a female, but a male, as his companion. Hence, whoever is inspired with the love of this deity turns to the male sex.

This platonic explanation takes no notice of the existence of Lesbian love. The inference would be that Aphrodite Urania did not choose a male, but a female as her companion, and the woman inspired with the love of this deity turns to the female sex, or to Lesbian love. For Lesbianism was as much in vogue in Greece in the days of Plato as paederasty.

The modern theory of Lesbiniasm is that women afflicted with this inverted sexual instinct have a male brain and female sexual glands. In fact, no masculine character is usually to be found in the sexual organs. They are sometimes even undeveloped.

The homosexual feeling is an abnormal, congenital manifestation of the cerebral part of the vita sexualis. The essential feature of this manifestation is the want of sexual sensibility for the opposite sex, even to the extent of being inspired with horror by it. This disease must not be confounded with vice. Perversity is not perversion. Sexual acts with the same sex are not proof of the presence of real perversion. Lesbianism is prevalent in boarding-schools and colleges, yet very few or none of

these girls are real inverts. Perverse acts occur when obstacles are in the way of natural sexual satisfaction. When the obstacles are removed, the individuals return to normal sexual functions.

The perversity of homosexual acts is very common. Even among domesticated animals it is easy to find evidences of homosexual attraction in the absence of the other sex.

Female monkeys behave in a sexual way to each other.

Deville found that female dogs, when isolated, become restless, and when in the state of sexual excitement attempt to mate. The presence of the opposite sex restores at once normal conditions.

In cows the sexual desire is often directed to the same sex.

Buffon observed that the females of doves or other birds when set together would soon begin to have sexual relations among themselves.

Bailly-Maitre, a breeder of great knowledge, wrote to Girard that the Belgian carrier pigeons are strange creatures in their manners. Mating between males and still more frequently between females often occurs at an early age, up to the second year.

Among hens and ducks it has been occasionally observed by the author that the female assumes male sexual tendencies.

Following the example of their animals, savages are extensively addicted to homosexuality.

In Bali homosexuality is almost as common among women as among men. The methods of gratification adopted are either digital or lingual, or else by bringing the parts together (tribadism proper).

In Zanzibar the negro women, in addition to tribadism and cunnilingus, sometimes use an ebony or ivory

phallus to which sometimes a kind of glans is appended. Some have a longitudinal perforation through which warm water can be injected.

In New Zealand native women were found who practiced Lesbianism.

A like state of things was discovered among the Brazilian tribes.

Eram found tribadism most common among the young girls of the Orient.

Historically considered, homosexuality was frequently practiced among the ancients. In Greece during the period of its highest ethical as well as intellectual vigor, the homosexual tendency was not only condoned, but even fostered as a virtue. It was common on the island of Lesbos, where the celebrated poetess Sappho is said to have first taught and glorified the practice of tribadism. "Aiunt turpitudinem quae per os agit fellationis opinor, vel irrumationis, primum a Lesbiis autoribus fuisse profectam," says Erasmus. From the prevalence upon the island of Lesbos, sensual love among women is called Lesbianism, while sentimental homosexuality is called Sapphism.

The philosophy of Sappho taught that each sex should restrict itself to its own sex, and perish in the sterile embrace. Omitting the homosexual practice which the sensual Greek poetess could not dispense with, Tolstoi also advocates extinction of the human race after his manner in his Kreutzer-Sonate. Like Tolstoi, the poetess called normal love a weakness and a shame. Her teachings were followed throughout Greece and her colonies, especially by the courtesans, prostitutes and dancers at the festivals.

Later on this practice was taken up in Rome. According to Ploss those Roman women, who with the abnormally long clitoris could practice regular coition

among themselves, were called tribades. The fellatores and cunnilingui of both sexes were so numerous in Rome that Juvenal could exclaim: "Oh, noble descendants of the goddess Venus, soon you will not find enough chaste lips to address to her your prayers."

Lucian describes a tribade woman, Megilla, who, living with her friend Demonassa as husband and wife, invites Leaena to sleep with them. It is her wish not to be designated as a female, and she calls Demonassa her wife.

"Μή με καταθήλυνε ἔφη. Μέγιλλος γὰρ ἐγὼ λέγομαι καὶ γεγήμακα πρόπαλαι ταύτην τὴν Δημώνασσαν καὶ ἔστιν ἐμὴ γυνή."

Among the Hebrews Lesbianism seems to have been unknown, at least in the Biblical period. The Biblical law is silent about this anomaly, while paederasty is punished with death. "If a man also lie with a man as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death." If tribadism existed at that period it is difficult not to assume that the Mosaic law would have forbidden it, although paragraph 175 of the German Penal Code punishes pederastia and bestiality but not tribadism, in a country where there are as many tribade women as pederastic men. Later on, at the period of the New Testament, tribadism was in existence, even among the Hebrews, as it is indicated by St. Paul: "For even their women did change the natural use into that which is against nature."

In the middle age tribadism was practiced chiefly in France. Paris, says Sanval, was full of Lesbian women. The sister of Louis XV., a prioress, practiced tribadism with the young nuns of her convent.

In our days instances of homosexual tendencies occur in every civilized country, though this practice as far as women are concerned is not penalized by the criminal code.

While homosexuality has been made a crime in men, it has been considered as no offense in women. The reason for this defect in our criminal laws may be ascribed to the ignorance of the law-making power of the existence of this anomaly. The layman generally does not even surmise its existence. A woman is by nature not aggressive, and the inverted sexual intercourse among women is not so easily detected as in men. Women's attachments are considered mere friendships by outsiders. We are accustomed to a much greater familiarity and intimacy among women than among men. We are, therefore, less apt to suspect the existence of abnormal passions among women. On the contrary, such friendships are often fostered by parents and guardians, such attachments are praised and commended. They are not in the least degree suspected of being of a homosexual origin. If two men were to lock themselves in a bathroom for some time it would appear to us at once very queer, but we are accustomed to look upon the same action in women as a matter of course.

For this reason homosexuality among women is very seldom detected. Even physicians have very rarely opportunity to learn anything about this anomaly. Entirely normal women, as a rule, are most reticent regarding the manifestations of their sexual life. It is, therefore, far more difficult to gain the confidence of sexually perverse women. Then again, sexual inversion does not render the woman impotent so that she must seek a physician's advice.

There are thus many reasons for the existing ignorance about homosexuality among women. No outsider suspects the hidden purpose of an advertisement worded, "Wanted by a lady, a lady friend and companion." Yet ninety per cent. of these advertisements are inserted in the columns of the papers by homosexual women.

Chapter LXII.

HOMOSEXUAL PERVERSITY.

Homosexual practices among women have various causes. From the outset we have to differentiate between perversity and perversion. It is of great importance to have a clear conception of what constitutes an anomaly. What is abnormal, says Ellis, does not, of necessity, mean pathological. Genius and criminality are anomalies, but they are not, for that matter, diseases. Virchow teaches that, though an anomaly may constitute a disposition to a disease, yet the study of anomalies, namely, pathology, is not the same as the study of diseases, nosology.

In our study of homosexuality we have, therefore, to distinguish between perversity and perversion. In perversity the anomaly is not congenital. It develops by degrees at a certain age, sometimes after normal intercourse. It is, furthermore, not permanent and absolute; affection may return at any time to normal channels. Lastly, perversity is not attended by anything that is irresistible and impulsive, as is the case in perversion.

The mere homosexual act, therefore, does not constitute a perversion. We may call it a perverted instinct, for it is directed outside of the limits within which it is capable of serving its natural purpose; but so is masturbation, which is never considered a perversion. An untainted woman seduced at the beginning of puberty by persons of the same sex to homosexual practices may continue them later on for want of opportunity for normal intercourse with the opposite sex. But she will not become sexually inverted, though it cannot be denied that there are exceptions to this rule. Thus it may happen that a girl chooses a mannish-looking female for her friend and suffers herself to be sexually gratified by her. This practice may become deeply rooted in her, and the

result will be the incapability of finding gratification in normal intercourse. Yet such a case is an exception. Generally, as soon as the extrinsic influences cease, the seduced girl returns to normal sexual functions.

In the majority of cases women resort to the homosexual mode of gratification for "faute de mieux." For that reason homosexuality flourishes chiefly in places where great numbers of females are segregated.

Sapphism and Lesbianism are, therefore, prevalent in boarding-schools and convents for young girls. In the great majority of cases the tender and demonstrative attachments between two girls are of a sensual origin, though they seldom arouse the suspicion of educators and parents. The girl of weak sexual instinct is, in these attachments, satisfied with kissing and hugging her female companion and produces in this way orgasm and even ejaculation. Those of a strong sexual impulse are given to mutual masturbation and cunnilingus and, when the clitoris allows it, resort to the imitation of coition.

Next to boarding-schools and convents, prisons and factories are hotbeds for the practice of Lesbianism. The young women form relationships and satisfy their sexual desires as soon as opportunity offers. Their passions are exalted and they experience all the sufferings of jealousy and of normal love.

Apart from necessity, one of the main causes for perverted homosexual practices among normal girls and women is the fear of pregnancy. The majority of girls eschew men because they fear the shame and the consequences of an accidental pregnancy. An unmarried girl possessing all her normal sexual desires is nevertheless afraid to indulge in normal love affairs as male bachelors do. She, therefore, looks for a friend of her own sex, where no consequences are to be feared.

Sometimes it is the fear of infection by the impure

male that transfers feminine affections to individuals of the same sex. Then again, the young girl does not need to fear the opposition of her guardians when choosing a female friend. The companionship with a female friend does not arouse the suspicion of the natural guardians, and the girl is watched less by them. They would never allow their ward to sleep in one room with a man alone, but they suspect nothing if she sleeps in the same bed with a female friend. Thus indulgences with female friends do not offer so many obstacles and entail no consequences. Many a girl is, therefore, induced to transfer her attentions to friends of her own sex.

Another cause for homosexual practices among women is lust and lechery. There are women whose only aim in life is the satisfaction of their sexual desires. All their activities aim at this end. They sacrifice everything to this instinct. After they have tasted all the varieties of normal intercourse, normal practices become stale and satiety ensues. They then feel the need of stronger excitements and stimulations for the diseased nerves and resort to Lesbianism. These overstimulated women are found chiefly among the venal class.

It is known that Lesbianism is very prevalent among the prostitutes of Paris. In the relation of the prostitute with men, there is no scope for the exercise of feminine affections and devotions; they resort for that to their female friends. This reason, given by Chevalier, for the prevalence of homosexuality among prostitutes, may hold good in some cases. In the majority of cases, though, the choice of a female friend for the indulgence in sexual pleasures is actuated by lust and devoid of sentiment. Overstimulation has simply destroyed natural gratification and artificial pleasures are sought.

As in Rosse's case where a young unmarried woman became pregnant through her married sister who committed

the similacrum of the male act on her, just after copulating with her husband.

The same condition is the cause of the homosexual love affairs observed among women of high society. These friendships between the prominent ladies and obscure chorus or dancing girls, or between the prominent female painter and her female model are always suspicious.

The exclusive ladies often resort even to public houses to gratify their diseased desires. In this way they create a certain demand for Lesbians that has to be supplied. The last part of the army of homosexual females is, therefore, recruited from those who practice Lesbianism as a profession and for lucre. One-fourth of all the prostitutes in Paris serve as tribadists for the rich women who patronize public houses.

Thus Rosse relates the case of a prostitute who from curiosity visited several women who make a specialty of the vice and, submitting herself by way of experiment to the lingual and oral manoeuvres of the performance, had a violent hystero-cataleptic attack from which she was a long time in recovering.

Fiaux in his report to the municipal council of Paris in 1887 made special mention of such a house in the rue de Chabanais, where society women and rich demi-mondaines frequented for the sole purpose of satisfying their lust with the female inmates.

Chevalier says that the kind of prostitutes who exploit women may be met with in all streets and boulevards of Paris, in the theatres and at balls, at the races and exhibitions of every kind. The little girls, between the ages of ten and fifteen, who can be seen selling flowers in the restaurants and cafés of Paris are also to a large extent in the service of Lesbianism.

CHAPTER LXIII.

HOMOSEXUAL PERVERSION.

While homosexual preversity has external causes for its existence, the perversion of homosexuality has, as a rule, the force of a congenital phenomenon and is characterized by precocity. While in normal individuals the sexual instinct, except by seduction, does not manifest itself before puberty, the sexual life of the individuals afflicted with homosexual perversion manifests itself abnormally early in life. The impulse appears at the tender ages of five to eight years, and ab initio in a perverted form, without having been induced from the outside by bad examples or other influences.

The child shows her anomaly in her tastes, sentiments and occupations. The girl is found in the haunts of boys and competes with them in their games. She neglects her dress and assumes and affects boyish manners. She is in pursuit of boys' sports. She plays with horses, balls and arms. She gives manifestations of courage and bravado, is noisy and loves vagabondage.

Toward puberty the young girl finds her sexual inclinations and impulses directed toward women. She feels herself a boy and attracted by women. She forms passionate friendships with girls as a rule older than herself. She idealizes and deifies the beloved friend, and praises her beauty, grace and kindness. Her thoughts are full of the beloved one. She sends her invitations to call, writes her poetry, offers her flowers and presents, and is capable of every sacrifice. She delights in the bodily contact with the beloved friend. This passion finds expression in kissing, close embraces and in sleeping together. She experiences then the powerful feeling of lustful pleasure, which may be so intense that it suggests

magnetic currents through the body. When lying on one another the bodily contact induces a thrill of delight. The orgasm is induced by certain manipulations.

The homosexual pervert suffers from disloyalty and is tortured by jealousy. Tears, despair and anger are not wanting, as in normal love, if the friend forms any other friendship with males or females. If her love be unrequited she suffers the greatest pangs. As a rule the inverted woman is fastidious in her choice of friends. Her inclinations favor only a certain type of woman, and once she has made her choice she acts like a passionate lover.

Her modesty finds expression only toward women. She becomes shy and confused in the presence of an attractive person of her own sex, but shows nothing of sexual shyness and the engaging air of weakness and dependence, which are an invitation to them, in the presence of men. She simply feels pronounced indifference to men.

Even her lustful dreams contain only visions of females, with corresponding situations. These dreams wherein only women appear cause her great pleasure and sometimes even pollutions. In her day-dreams her fancy pictures the genitals of her own sex, while normal individuals when thinking of their love and lovers rarely or never think of their genitals.

The homosexual woman finds delight in touching the other's vulva that is simply incomprehensible to the normal individual. The value she lays on touching, and looking upon, female genitals shows at once the diseased condition. The inverted girl is constantly on the alert for the opportunity to see nude women. She frequents bathing establishments. She finds pleasure in looking at statues of nude females and is a frequent visitor of museums. The sight of nude women awakens in her lustful

feelings, while in the presence of nude men she remains indifferent.

The inverted woman likes to imitate male fashions in general attire and in dressing her hair. It gives her the greatest satisfaction if she is able to dress herself entirely in men's attire and disguise her identity. She further prefers the occupations of men and loves at every occasion to play a man's rôle. When at a ball she likes to dance with women, and when in a hotel she loves to discuss politics with men. In short, she feels herself a man.

The inverted creatures seek, find, recognize and love one another and often live together as husband and wife. An invert may sometimes enter matrimony with a man, but this is done either in ignorance of her anomaly or to secure support. Otherwise a man has no sexual attraction for her. She is totally frigid when in intercourse with him, though the genital glands are, as a rule, normal and their functions regular.

In some inverts normal marriage is utterly impossible, the very thought of normal coition with men arousing disgust and horror. If she is forced to normal intercourse, the feeling is the same as if she were compelled to take disgusting food or drink. For days afterward she is nervous and miserable, while intercourse with her own sex affords her pleasure and leaves behind a feeling of comfort. The perverts are, therefore, thoroughly happy in their perverted feeling.

The mode of intercourse among homosexual female inverts is, apart from mutual masturbation, threefold. In the majority of cases it consists in tribadism—from the Greek word τρίβειν, to rub, namely, in a simple contact and rubbing of the genitals against the other's, or, as in Moll's case, "ut una premeret femur alterius inter femora propria et femore proprio attingeret genitalia alterius." The second mode is cunnilingus and fellatricia, which con-

sists in "lambere lingua genitalia alterius" and in "fellare clitoridem et labia minora alterius." The third mode is clitorism. The latter is, of course, only possible when the clitoris is abnormally long so, as Martial says,

"Mentiturque virum prodigiosa Venus."

In such a case intercourse, then, consists in the introduction of the enlarged clitoris into the other's vagina.

Such cases with enlarged clitoris are not so very rare even in normal women. The author once performed a total vaginal extirpation on a sexually normal woman whose clitoris in non-erect state measured three and a half centimeters.

The author also knows a woman masturbator whose clitoris, when erect, measures three centimeters.

Kiernan reports a case in which a sexual invert possessed a clitoris which, when erect, measured six and a half centimers or two and a half inches.

Chapter LXIV.

PSYCHICAL HERMAPHRODISM.

The homosexual preversion shows four degrees. In the first degree traces of heterosexual feeling are yet to be found, but the homosexual instinct predominates. The characteristic of the so-called psychical hermaphrodism is that besides the pronounced sexual inclination toward the same sex a desire for the opposite sex is still periodically present, though in a much lesser degree. The homosexual feeling is, on the other hand, of great intensity and permanent.

In one of Krafft-Ebing's cases the patient, twenty-nine years of age, came of a nervous family. When eighteen years of age she had relations with a young man. After separation from her lover she practiced masturbation for

some time. She then donned male attire and became a tutor in a refined family. Her employer's wife fell in love with her and she left her position. Some time later she fell ill and was sent to a hospital. While there she fell passionately in love with female nurses and patients.

In another case of Krafft-Ebing's the patient, twenty-six years of age, is married and has two children. She always inclined more to her own sex. Sexual intercourse with her husband disgusts her. Since the birth of her second child she gave up this intercourse entirely. When a pupil in the seminary she was in love with other girls. At times, however, she was also drawn toward men; but the latter feeling was only of a transient character. Her desire is to fondle, kiss and embrace the beloved girl and imitate intercourse with her.

In Moll's case the patient is thirty-six years of age. As a child she loved to play with boys and girls indiscriminately. She also liked to play with dolls. She was wholly innocent and had no passionate friendships either with boys or girls.

She began to menstruate when thirteen and a half years old. At that time she began to experience the first sexual excitements. She had some vague sensations at her genitals. She never practiced masturbation. When sixteen and a half years of age she was sold by a woman into a public house, where she was forced to stay several years, until she finally succeeded in escaping.

While in this house she associated with another girl, slept with her and practiced mutual cunnilingus, which gave her great delight. Yet she enjoyed intercourse with some men. She even allowed one man to practice cunnilingus on her.

After she left the house she went to Berlin and soon succeeded in finding a girl friend with whom she lived for two years and practiced active cunnilingus. Afterward she secured another friend whom she dearly loved because of her manly features.

The cunnilingus that men practiced on her gave her satisfaction, but she experienced the greater delight "si femina eam lingua lambit." Coitus no longer gave her satisfaction, nor was she ever satisfied in dreams. The images in her dreams were sometimes female, at other times male.

CHAPTER LXV.

STRICT HOMOSEXUALITY.

In the second degree, only homosexuality is found. The opposite sex causes frigidity and even horror. In this degree the sexual desires and inclinations were ab origine only for the same sex. These inclinations are limited to the "vita sexualis," while in character and mentality the patient remains distinctly feminine.

Krafft-Ebing relates the histories of several of such patients. One of his patients was neurasthenic and always excited. From her earliest youth she was subject to sexual excitement and spontaneously practiced masturbation. She began to menstruate at the age of fourteen. Menstruation caused her great pain and was accompanied by intense sexual excitement. When she was eighteen years of age she gave up masturbation. She never experienced inclination toward the opposite sex and married only to find a home. On the other hand, she was powerfully attracted by girls and realized that this meant more than mere friendship. The sight of a pretty girl causes her intense excitement. She has at once the desire to embrace and kiss her. She dreams of girls and revels in looking on them.

In another case of Krafft-Ebing's the patient was twenty-two years of age and considered a beauty. Though she was very sensual, yet she refused all proposals of men and only once in her life allowed an admirer to kiss her.

Until puberty she was sexually indifferent. When seventeen years of age she happened to see one of her admirers in the act of intercourse "more bestiarum" with a menstruating woman in the garden. The sight of the blood and the bestial lust of the man terrified her to such a degree that she saw in men only the embodiment of coarseness and vulgarity. When nineteen years of age she made the acquaintance of another invert with whom she indulged in wild orgies until she fell exhausted and unnerved. When the other was upon her practicing cunnilingus she felt an unspeakable thrill going through her whole body. She herself was only allowed to kiss the other's "mammae." These relations with her friend lasted a year.

Chapter LXVI.

VIRAGINITY WITH PSYCHICAL PERVERSION ONLY.

In the third degree of homosexuality, the so-called viraginity, the entire mental existence is altered. The woman of this type, while her bodily characteristics remain feminine, resembles in her mental qualities a man.

One of these patients has been reported by Wise. The woman, fifty-six years of age, was always peculiar in girlhood. She preferred masculine sports and labor. She had an aversion to attentions from young men and sought the society of her own sex. She consented to marry when twenty years of age and had one child. When she was deserted by her husband she began to follow her predilection for masculine avocations. She donned male attire and became a trapper and hunter. She considered herself a man in all that the name applies. After many reverses she entered an almshouse and here became attached to a young woman. When the attachment became mutual both left the institution for the woods to commence life as husband and wife. They lived in this relation several years until the patient had a maniacal attack that resulted in her committal to an asylum.

Another case of viraginity is reported by Kiernan. The patient, a girl twenty-two years of age, when a child, liked boys' games and was fond of male attire. She felt attracted by some of her female friends and satisfied her sexual desire by indulging in mutual masturbation with these friends. The powerful impulse for sexual gratification came over her at regular periods. She became intensely excited at the sight of female genitals. In her lascivious dreams she was excited by female pictures. She often suffered from imperative conceptions.

In Westphal's case, the patient, thirty-five years of age, was a child fond of boys' games and was anxious to wear male attire. From her eighth year she felt herself drawn to certain girls. She kissed and hugged them and sometimes induced them to let her touch their genitals. Between her eighteenth and twenty-fifth year she had frequent chances

to touch female genitals. When these chances did not occur she satisfied herself by masturbation. She masturbated especially just before and after menstruation. When she attempted to control herself she experienced a disagreeable odor and taste rising from her genital organs.

The cases mentioned by Ellis also belong to this degree.

Catherine Tucker was married to another woman and had intercourse with the aid of an artificial phallus.

In Memphis Alice Mitchells planned marriage with Freda Ward. When the scheme was frustrated by Freda's sister, Alice killed Freda by cutting her throat.

In Chicago one of the Tiller sisters was an invert and lived sexually attached to the other. One day the healthy sister was induced to leave the invert, and got married. The deserted sister then broke into the apartments of the couple and shot the husband.

Another case is that of a trained nurse in Chicago who lived sexually with a young girl for fourteen years. The latter left her four times, but was always induced to return again. One day the girl married, whereupon the nurse shot the husband.

Chapter LXVII.

VIRAGINITY WITH BODILY PERVERSION.

In the fourth degree of homosexuality not only are the mental characteristics peculiarly masculine, but the form of the body approaches that of men. Only the genitals are differentiated and are completely female. Otherwise the patient could be considered a man.

The best example is Krafft-Ebing's case. The patient is a talented artist, twenty-five years of age. She has masculine features, a deep voice, a manly gait and small mammae. Early in her youth she preferred to play with boys. She never had a liking for dolls or needlework and found no pleasure in domestic duties. At fifteen years of age she began to menstruate. At the same time she began to fall in love with young girls. Her love was only platonic in na-

ture. She is perfectly indifferent to men. She is bashful only toward persons of her own sex. In her lascivious dreams females are on the scene where she herself plays the man's rôle.

In another case of Krafft-Ebing's the patient when a girl had inclination for boys' sports only. Once when she was allowed to go to a theatrical performance dressed as a boy, she was filled with bliss. Until her marriage at the age of twenty-one she was indifferent to men and women alike. She began to menstruate at the age of eighteen. Her engagement was a matter of utter indifference to her. Her connubial duties were first painful and later on loathsome to her. She never experienced sensual pleasure, yet she became the mother of six children. Her husband began at that time to practice coitus interruptus. At the age of thirty-six she had an apoplectic stroke. From this time on she felt that a great change had taken place in her. She was mortified at being a woman. Her menstruation ceased. Her feminine features assumed a masculine expression. Her breasts disappeared. The pelvis became smaller and narrower, the bones more massive, the skin rougher and harder. Her voice grew deeper and quite masculine. Her feminine gait disappeared. She could not wear a veil. Even the odor emanating from her person changed. She could no longer act the part of a woman, and assumed more and more the character of a man. She complained of having strange feelings in her abdomen. She could no longer feel her organs of generation. The vaginal orifice seemed to close and the region of her genitals seemed to her enlarged. She had the sensation of possessing a penis and a scrotum. At the same time she began to show symptoms of the male libido.

In another case of Krafft-Ebing the patient, thirty-six years of age, commenced to masturbate at the time of puberty when thirteen years old and became homosexual when sixteen years of age. When twenty-six years old she had the feeling of transformation. She imagined her genitals turning into the male form and began to urinate like a man. She does not feel bashful to undress in the presence of a man, but is shy to do it in the presence of a woman.

One of the best examples of the fourth degree of homosexuality is that of Murray Hall, who died in New York

City in 1901. Her real name was Mary Anderson. Born in Scotland, she came early in life to America, where she lived as a man for thirty years. Her features and her behavior were so entirely masculine in character that through all these years her real sex was not even suspected by her closest friends. She became distinguished as a Tammany politician, and as a man about town who knew how to make money. She associated with politicians, drank to excess, swore a great deal, smoked and chewed tobacco. She was fond of pretty girls and liked to associate with them. She entered twice into matrimonial relations with other women. Her first marriage ended in a separation; the second lasted twenty years and was happy until the so-called "wife" died. The secret that "Mr." Hall was really a woman was not discovered till after her death.

A similar case is that of De Raylan, who was assistant to the Russian consul at Chicago for twelve years. When he died in December, 1906, it was found that the patient was a woman. The patient smoked constantly and was possessed of a discriminating taste in liquors with ability to withstand the effects of drink better than most other men. He was married with the present Mrs. De Raylan for the last twelve years after having been married once before and divorced.

Chapter LXVIII.

ZOOERASTIA.

One of the most peculiar and monstrous anomalies of the sexual impulse after homosexuality is Zooerastia, or bestiality, where the woman performs the sexual act with an animal. It is a rare anomaly or vice, in women; at least, only a few cases have been reported of them. The rarity of the occurrence of bestiality in women may be explained by the active part the animal has to take. Another reason why so few cases have been reported lies in the fact that there is great difficulty in proving the existence of bestiality in either sex.

When young girls, says Moll, are fond of taking male dogs to their beds and practicing lustful improprieties with them, it will be very difficult to convict them of their vices except in surprising them in the very act, which can but seldom be accomplished.

Yet violation of animals by women with great sexual desire and lack of opportunity for natural indulgence has been reported by some writers. Some cynics claim that the old maid's love for dogs, which appears so charming and touching to old women of either sex, has some deeper reason than mere fondness for animals.

The practice of bestiality by women is as old as history. Plutarch reports that the Egyptian women who were segregated with the sacred goat Mendes practiced sodomy with the animal. Herodotus himself saw the women submitting themselves openly to the embraces of the sacred goat.

Whether bestiality is a perversion or only a perversity is not easy to decide. The fact that the Zooerasts are always found among those who lack the opportunity for normal intercourse would tend to show that the practice is more a vice than a disease. Moll also found that it is always the unmarried females who sexually associate with animals. He knows several cases where females keep dogs for their sexual gratification, training the animals to practice cunnilingus.

Karsch relates that in Kamtschatka the women frequently abuse their dogs. Moll cites a case from the annals of the court, where the woman was accused of having abused the watchdog for sexual gratification by making the animal lick her sexual parts.

In Pfaff's case the maid-servant on a farm practiced real coition with the watchdog.

In Maschka's case the woman, forty-four years of age, confessed in court to having practiced coition with her dog, who one day accidentally jumped between her legs

and licked her. She brought the animal between her bare legs and caressed his abdomen until the penis became erect. She then, while supporting herself upon the back of a chair, pressed the dog on her, and after placing his penis between her labia, she made him move on her until ejaculation took place.

Maschka relates further of a Parisian female who showed herself in the sexual act with a trained bulldog to a secret circle of roués, who paid ten francs apiece to witness the spectacle.

Rosse relates of a show in San Francisco, in which a large New Foundland dog and a prostitute were the actors. On questioning the passive agent regarding this form of salaciousness she averred that if a woman once copulated with a dog she would ever thereafter prefer this animal to a man.

He also relates the case of a young white unmarried woman in Washington who was surprised in flagrante delicto with a large English Mastiff who in his endeavors to get loose caused an injury of such a nature that the woman died from hemorrhage in an hour.

PART VI.

HYGIENE

CHAPTER LXIX.

ESSENTIALS FOR A HAPPY UNION.

The most important part in the science of sexuality is the hygiene of the vita sexualis. If the hygienic rules are followed they may prevent many anomalies which, when once established, are seldom amenable to treatment. Hence it follows that in this field preventive medicine will score its greatest successes.

The hygiene of the vita sexualis is essential to secure a happy and lasting union. The essentials for a happy union may be summed up as follows. The contracting parties should be of suitable age. A difference in age from seven to fifteen years will bring the happiest results. In our climate a woman's sexual life ceases about the age of forty-five, and man's about sixty. Hence there is a difference of about fifteen years in favor of the man.

Even in the times of Shakespeare this fact was well known. "Let still the woman take an elder than herself; so wears she to him, so sways she level in her husband's heart."

In our climate the best age for women to become wives and mothers is from twenty-four to twenty-eight years. If the man is then about ten years older, the couple is physically well mated.

The contracting parties should further be in full sympathy with each other's views of life. The reason

why so many marriages to-day prove failures is that this rule is disregarded. The craze for luxuries of home and dress and the extravagance of the entire mode of living has taken such a hold upon modern women that most of them sell themselves into matrimony to the first man whom they consider able to provide them with the luxuries, without regard to courage, intelligence, education, culture, generosity and chivalry—qualities which in former times made men attractive to women.

The contracting parties should, further, be of the same social position and, if possible, of equal education. Love is the union of sentiment, and happiness in marriage is only possible where there is perfect understanding between husband and wife.

The time between engagement and marriage should be neither too short nor too long. A period not shorter than three months and no longer than a year should elapse between the engagement and the marriage. It is an absurdity to expect of a young girl, whom a man has seen only a few times, to love him because of the legality of the act. It requires some time and considerable skill and delicacy to overcome the tendency to shyness, which is a part of a woman's nature, and of prudishness, which is instilled in the girl from the very moment she is capable of thinking. This questionable virtue is taught at home and at school, and becomes a part of her very being. It follows her as she grows up, clings to her, influences her and molds her. Hence, if the husband does not wish to begin married life with rape, he will have to associate with her long enough, till she becomes aware that the wife has no need of coyness and may indulge in the luxury of bestowing gallant attention without appearing indelicate or bold.

The girl also needs enough time to study the man, his mode of life, his habits, his degree of honesty and purity,

and his health. Love will surely desert the home where the young bride has left her bridal chamber afflicted with gonorrhœa, and happiness will scarcely attend the wife whose husband has spent the strength of his youth on venal creatures and now looks for a cure and restoration by the impotent soiling of a chaste virgin.

Enough time, therefore, should be given both parties for mutual study. On the other hand, too lengthy engagements keep the affections and the passions in an excited and unnatural condition, which after a time tends to weaken the nervous system and undermines health.

The wedding day should be selected to take place about ten to fifteen days after the end of the menstruation. It is most desirable that the first sexual relations should be fruitless. Hence the wedding day should be selected during the period when conception is least likely to occur. The time immediately before the period and that still more immediately following it is the most favorable to conception. In the first place, ovulation and menstruation are generally synchronous. Then, during the inter-menstrual period a plug of clear viscid mucus which is secreted by the cervical glands blocks up that passage and interferes with the entrance of the spermatozoa into the uterine cavity, unless removed by ejaculation. This obstruction is washed away each month by the menstrual discharge. Impregnation is, therefore, most likely just after the menstrual epoch, while the middle of the inter-menstrual period is the time of comparative sterility.

The next important question is the selection of the room and bed for the married couple. In the aristocratic European families husband and wife occupy separate bed rooms. Throughout Germany, even among the poorer classes, husband and wife, although occupying the same bed room, have separate beds. Here in the United States it is the custom, even among the well-to-do, to sleep

in one bed. This unhappy custom, apart from its unaesthetical aspect at the time of menstruation, leads easily to excesses, and many a young couple has ruined its life by excessive sexual indulgence. There should be chastity even in the marriage relations. It is, therefore, to the best interest of husband and wife that they should at least occupy separate beds, if the circumstances do not allow the luxury of separate bed rooms. The most refreshing sleep can, in fact, only be attained by occupying the bed alone.

Chapter LXX.

POSITIONS FOR INTERCOURSE.

There are six positions for the sexual act which were made use of at different times and among different nations: Vir supra, vir infra, stando, sedendo, a latere and praepostero (more bestiarium).

The normal position for the woman is the supine, the male lying between her extended, abducted thighs.

"Quae facie praesignis erit resupino jaceto,"

says Ovid, in his "Ars Amandi." In this position the frenulum and the glans of the clitoris, which are the most sensitive sexual organs for inducing libido, are easily touched by the male organ. The supine position is, therefore, mechanically the most favorable for the frictions of the most sensitive parts.

The coitus a posteriori (more pecudum) is not so favorable for the frictions of the clitoris. The female orgasm will, therefore, at the best, be retarded. The prone position is, therefore, not the hygienic ideal, at least so far as the female is concerned. The popular belief that this position is more exciting for male and female is based

upon the assumption that the intensity of the libido is proportional to the depth of penetration of the male organ into the vagina. This belief is erroneus. The radix of the penis, as well as the fornices of the vagina, are, as a rule, the points of the least value for inducing orgasm, and these are the very points most affected by the frictions in the prone position. The portio vaginalis and the os externum uteri, which are said to be sexually very excitable, are, in the prone position, not easier reached by a normal male organ than in the supine position. In normal cases, therefore, the prone position of the female is anti-hygienic.

In women with orgasmus retardatus the under position of the male may be of some benefit. This position damps somewhat the male ardor, and his movements are constrained, while the female may move slowly or rapidly so as to produce the best effects upon her own orgasm.

Another position in partial frigidity which has been recommended is the modified lateral. The male is on the right side of the woman, who is lying on her back across the bed. The male lies on his left side with his right leg under that of the female, passing the leg over her left thigh joint in an upward direction. The left limbs of both mates may extend alongside of each other, the position resembling the letter Y. The advantage of this complicated position is not easily intelligible.

Brehm reports that in the Sudan the woman stands during the act, bends over and places her hands on her knees.

Among the Kamtschadales man and woman lie on their sides like the fishes.

Some of the Australian tribes perform the act in a squatting position.

CHAPTER LXXI.

FREQUENCY IN GENERAL.

The question of frequency was a matter of solicitude to many ancient legislators. Zoroaster requires as the minimum frequency to secure a sufficient gratification for the woman an intercourse every nine days; Solon three times a month; Mohammed requires once a week, otherwise the woman shall have cause for divorce.

The normal as to frequency varies with different individuals, but with the majority under thirty years of age three times a week should be considered sufficiently frequent, between thirty and forty twice a week, and less frequently as age advances. When intercourse is followed by a sense of relief and comfort it is beneficial, and to be thus guided would seem the most rational practice. The criterion of marital hygiene is, therefore, that the day after the act was practiced both mates feel more refreshed and healthy in body and spirit than after other nights.

If one of the mates has a greater sexual desire than the other is willing to gratify, he or she has to suppress the erotic excitement directly by the exertion of will power, or indirectly by cold sponging, cold baths and the bromides. For while chastity does very little harm to the individual, excesses in venere destroy in time both body and mind.

The mental faculties suffer most under excesses. The Talmud says that the brain dries up through excesses in venere and masturbation. The symptoms of cerebrasthenia e abusu sexuali, says Hegar, is pressure in the head, inability to do continuous mental work and inability to concentrate one's thoughts, which involuntarily continue to stray upon the sexual sphere, lack of mental energy, hypochondria and sleeplessness.

The eyes of the patients are disturbed by light. They fear light in such a degree that reading after a short time has to be interrupted. Mooren reports of an American lady, who, having practiced masturbation from her early youth, could not even stand the lustre of another's eye.

Weber found that excessive cohabitation, especially in the female sex, has an unfavorable influence upon the organ of hearing. The accompanying symptoms are pains in the vertebral column, in the region of the last pectoral, and the first lumbar, vertebrae.

Makenzie says that excesses in venere may lead to inflammations of the nasal mucous membrane, to epistaxis and to abnormal sensations of smelling.

The frequent exercise of the act of copulation leads directly to anaemia, malnutrition, asthenia of the muscles and nerves, and mental exhaustion. Immoderate persons are pale and have long, flabby or sometimes tense features. They are melancholic and not fit for any difficult and continued corporal or mental work. They possess very little power of resistance. Thus the effect of excessive coition is seen by the ill health of so many women after a certain period of married life has elapsed.

Apart from the bad effect upon the general health of the woman, excesses in venere cause various local disturbances. Too frequent sexual excitement retards the orgasm or makes it impossible. The detumescence that normally occurs after ejaculation does not take place. The genital organs thus remain in a certain state of congestion which causes chronic inflammations, as vulvitis, vaginitis, endometritis, metritis, salpingitis, ovaritis and peri- and para-metritis. The habitual congestion of the uterus causes the tissues to become succulent, and the vessels enlarged. It shows, then, all the symptoms of subinvolution, as menorrhagia, exhaustion and sexual apathy.

Sexual excess, like all else abused, produces satiety and, finally, indifference. Emptiness in life is then the individual's lot, and it falls into that state of moral apathy which is characterized by the suspension or complete loss of every sentiment.

This explains why so many women turn their minds to mere fads and sheer inanities; whose minds have only one thought, dress, and who worship only one divinity—the goddess of fashion.

Young and healthy people may induce orgasm several times daily. With them orgasm is possible after many excesses. But even here frequent practice of the act ruins the woman's health. The frequent inducement of orgasm weakens the nerves of the sexual sphere. At the time of the orgasm a peristaltic movement of the tubes and uterus takes place. By suction starting from the uterus the spermatozoa are drawn up into the interior. If these delicate movements are too frequently repeated they cause diseases of the genitals and their nervous system. The frequent irritation of the frictions furthermore causes a complete transformation of the vulvular and vaginal mucous membrane. It becomes, says Roubaud, a veritable skin, a shriveled parchment, which the sebaceous secretions no longer soften. This transformation affects profoundly the genital sensibilities, and if it does not completely destroy the amatory pleasure it at least weakens it considerably.

The urethra is also affected by excesses in venere. The meatus externus is more or less open. This dilatation may often be continued the whole length of the urethra and even affects the sphincter vesicae. Hence the incontinentia urinae that is often found in masturbating little girls and in newly-married women.

CHAPTER LXXII.

FREQUENCY AT SOME PERIODS.

At some periods in the life of the woman even moderate intercourse may be accompanied by many dangers and, therefore, were better avoided altogether.

In the beginning of married life the principle commended to the husband is that an alarmed and reluctant bride should be patiently wooed and never ravished. The young bride entering the bridal chamber a pure virgin, says Ribbing, is not prepared for the things to come as is her husband. In any case she somewhat fears the changed conditions and surroundings. The delicacy of caution and restraint is, therefore, of great importance especially at this juncture which marks the outset of connubial relations. The entire change of life at this period exerts a strong influence upon the physical condition of the young bride. She needs time and rest to get used to the new condition of things and to reconcile it to her ethical views. If these matters are not respected by the husband, the death-blow to the young love is already dealt in the first days of married life.

There is, furthermore, always more or less suffering on the part of the bride at the first intercourse, partly due to rupture of the hymen and partly to the forcible dilatation of the vagina. These pains are not confined only to the time of the act, but continue day and night, and represent a really diseased condition. Hence sufficient time should be allowed after the defloration for nature to repair these injuries. Frequent indulgence at this period of married life is a prolific source of inflammatory diseases and occasions ill health.

The one period in the woman's life in which it is extremely dangerous to practice intercourse is the time of

menstruation. Yet immoderate women are prone just at that time to indulge in sexual pleasures, because the cycles of sexual excitation coincide with the menstrual period. The chief, normal and primitive characteristic of the menstrual state is the more predominant presence of sexual impulse. Menstruation and rut, with whatever difference of detail, are, practically, the same phenomena. We can not understand menstruation unless we bear this in mind.

Among most animals menstruation does not exist. It is replaced by what is commonly known as "rut." The latter usually occurs once or twice a year, in autumn and spring, affecting the female as well as the male. This rule does not hold good in animals under domestication. The female hippopotamus in the zoological garden has been observed to exhibit monthly symptoms of sexual excitement, with swelling of, and secretion from, the vulva. Heat in domesticated cows usually occurs every three weeks. The more highly evolved the animal is the more sanguineous the catamenial flow. Monthly sanguineous discharge has been observed among many monkeys, as the baboon, orang-outang and chimpanzee. It occurs usually at every new moon and lasts about three days. The animal shows at this time signs of sexual excitement. On the other hand, in some climates human females show great variations in menstruation. Among Esquimo women menstruation is usually suspended during the winter months. In Greenland women menstruate every three months.

Menstruation in humans and rut in animals are, therefore, analogous phenomena, and this explains the increased sexual excitement of the woman during menstruation.

One of the author's patients, a young woman of twenty-two, mother of one child, was sexually so excited during menstruation that her husband asked for a remedy

to appease his wife's excitement, who asked repeated gratification during her menstruation. The act during this period had a disgusting effect upon the highly cultured husband.

The heightening of sexual emotion usually begins a few days before menstruation and lasts a few days after its cessation. Yet, although there is an extreme enhancement of concupiscence during the catamenial period, the aversion to coition during this period by men and women is, generally, real. It is due not to lack of sexual desire, but to inhibitory action of powerful extraneous causes that are largely psychological in character. The first cause is the aesthetic repugnance to union when such a condition obtains, and the second one the educational suggestions inculcated in females as well as in males from the time of puberty.

Even among barbarians women were considered unclean during the catamenial period, and intercourse was forbidden. The Mosaic law declares the menstruating woman unclean for seven days. Likewise is the man having had intercourse with a menstruating woman called unclean for seven days.

These laws and customs were founded upon the experience that intercourse during this period is fraught with many dangers. Prominent among them is the possibility of rupturing the impaired vessels. Haematometra may then be the result. The marital relations should, therefore, be suspended during the menstrual period.

In the higher animals the female does not admit the male after impregnation has taken place. In man it is different. The act is here a relation of love, mutually demanded and enjoyed by both sexes. It serves other purposes besides that of procreation. Hence coition takes place during pregnancy. Though the woman's sexual appetence is somewhat lessened during that time, yet the libidinous cycles generally continue far into the later

months of pregnancy. In some cases an increased sexual desire has been observed.

One of the writer's patients, a lady of twenty-two, was sexually so excited during her first pregnancy that she demanded gratification three to four times a night, and, but for the refusal of her husband, would have indulged in more excitement.

Another woman is known to the author who became sexually so excited during her pregnancy that for the gratification of her increased sexual desire she became a prostitute for the entire period.

There is, therefore, no natural cessation of the sexual desire. Yet at that time intercourse should very rarely be indulged in. If it is practiced too frequently it leads to considerable disturbances of circulation and their sequel, the miscarriage.

Another danger lurking from coitus at that time is infection. If it is admitted that the finger of the obstetrician may be the agent of infection we can hardly deny that the penis may exert the same influence. The husband should therefore abstain from sexual relations with his wife during the latter days of gestation.

Intercourse immediately after confinement is as dangerous as during menstruation. A confinement, says Freund, is a menstruation in which a perfectly developed ovum is expelled. Intercourse will, therefore, be productive of even greater dangers than in ordinary menstruation. It is, therefore, an old rule that after confinement a respite of at least six weeks should be had. In the first weeks after delivery intercourse leads to congestion of the genitals and hence inflammations. The organs must have time to return from their congested to the normal state. For this involution they need about two months, and during this time coition should be avoided.

During lactation the woman's nerves are weaker than usual, and for that reason intercourse should be

rarely indulged in. Trousseau says conjugal intercourse is not injurious to nurse or nursling, provided it is regulated by great moderation. If intercourse is too often practiced during lactation, menstruation may return too early, prevent the excretion of the milk, and cause subinvolution of the uterus. Then there is always the danger of a new pregnancy, which will interfere with the process of lactation.

In nervous and excitable people very frequent intercourse should be avoided at all times, for it causes an increase of sexual excitability by the genital irritation. They should avoid everything that increases sexual excitability as, for instance, the immoderate use of alcohol and meat, very rich and highly seasoned food and carbonated waters. The best criterion for them is the circumstance that when coition is succeeded by languor, depression or weakness it has been indulged in too frequently.

Chapter LXXIII.

DURATION OF THE ACT.

The normal duration or length of time necessary to remain in copulation before the orgasm is reached should be somewhat in control of the individual. It should be not too rapid, nor should it require too long a time. If both parties tend to come to the climax at the same time, it is best to follow the rule laid down by Marrin: Do not hinder the natural succession of the act. Go with the current without trying to resist it. Do not prolong the session beyond measure by artificial interruptions, by voluntary delays and by alternative entering and withdrawing. These subtleties may be very agreeable to both

mates at the time being, but they are fraught with peril.

As a rule the climax does not come at the same time in both mates. In the woman orgasm is, generally, induced later than in man. The woman, therefore, must first be prepared for the act. The husband must not attempt entrance until the wife's passion is aroused and her vagina and vulva moistened with the secretions that denote desire. The preparation of the parts consists in previous kissing, fondling and caressing. Such dalliance has been decried by some ascetics as obscene and beneath man's dignity. But nothing is low if born of love. Therefore, a loving caress of the feminine organs by the male, the fondling of the bosom, the toying with the nipples, will give pleasure and excite desire. Thus Garnier advises that the hand of the male should caress with voluptuousness the breast and the other rounded parts of the woman. These caresses convey to the spirits of both mates the most vivid excitations, which hasten and induce ejaculation. Ovid gives the same advice.

"Nec manus in lecto laeva jacebit iners
Invenient digiti quod agant in partibus illis
In quibus occulte spicula tangit Amor."

It is known that Vanswieten gave the following advice to Empress Maria Theresia, who was childless in the beginning: "Ego vero censeo vulvam Sanctissimae Majestatis ante coitum diutius esse titillandam."

In partial frigidity or orgasmus retardatus the male must, apart from the preceding manipulations, have special regard to the expiration of the female irritation, even after intercourse has begun.

When the female parts have been moistened the penis should be entered as far as possible and the motion following be exceedingly slight, hardly more than a tremor, while the root of the penis is held firmly against the

clitoris. After that the sexual act may begin. When near the climax in the male the penis may be withdrawn, and, if necessary, even wiped dry. Thereupon coition is resumed. This procedure may be repeated until the female approaches her orgasm so closely that she will not permit a withdrawal. The climax will then be simultaneous.

The hygienic rule in regard to duration is, therefore, briefly this: The man must adjust himself to the condition of the woman so that both may reach the culmination at the same time.

Chapter LXXIV.

VITA SEXUALIS IN RELATION TO THE OFFSPRING.

The hygiene of the vita sexualis in relation to the offspring is of the greatest personal as well as social importance. The most favorable time for child-bearing is between the twenty-fourth and the fortieth year of the woman's life. Before and after this time child-bearing is of disadvantage for the mother as well as for the offspring.

The interval between two confinements should be no less than two and a half years. Twelve months for lactation, nine months for the reparation from the nervous strain of lactation, and nine months for the next pregnancy. The maximum number of children compatible with health should thus not exceed seven.

The middle of the intermenstrual period is, as a rule, the most sterile. If the couple is anxious to have a child, the best time for the practice of intercourse is from the

third to the eighth day after the flow has ceased. The time from the fifth to the second day before its return is not as favorable as it is often claimed. The greater part of conceptions follows copulation practiced in the eight days following menstruation.

Hensen concludes from statistics compiled from 284 cases wherein the day of intercourse was known, that the greatest number of conceptions follows the act when practiced in the days immediately following menstruation. The chances of conception following the act practiced during menstruation are increased the nearer the catamenial period is approaching its end. The number of conceptions after the act preceding menstruation Hensen found to be the smallest.

It is, therefore, proper to advise the couple desiring a child, that the eight days after menstruation, while not absolutely dependable, yet present the most favorable time for conception.

The time of the day most favorable for the sexual act depends upon the purpose of the act, whether it is practiced for the purpose of procreation or for pleasure only. The horizontal position after coition favors the retention of semen within the vagina, the erect its expulsion. The motionless reclining position of the woman after the generative act is, therefore, favorable to conception. Hence the act should not be practiced before arising.

In a general way Hesiod advises never to practice intercourse on the return home from a funeral, but rather after having enjoyed a good comedy, for the semen transfers cheerfulness as well as sorrow and other affections to the offspring. For the same reason intercourse should be avoided when in a state of intoxication. Diogenes said to a stupid boy: "My son, thy father was drunk when thy mother conceived thee." A modern

philosopher would say: Thy mother was drunk when she conceived thee. For we believe with Ribbing that acquired qualities go crosswise from the father to the daughters and from the mother to the sons.

The season is also claimed to have some influence upon the offspring. Noirot found that the healthiest and strongest children are those conceived in the spring, the time of the rejuvenation of nature. In his own limited practice the author has observed that most of the boys are conceived in the summer months.

Oettinger found that liaisons produce an abnormally large proportion of females, incestuous unions of males.

Westermark says among exogamous peoples the female birth rate is often excessively high.

The woman's dispareunia is also of great importance for the offspring.

The cause of sterility may lie in both mates. Sometimes the male sexual organ is too large and union produces suffering, or is really impossible. This anomaly is most uncommon. There is no difficulty of the male organ being too small, for the penis does not need to fill the vagina to produce a complete orgasm for both mates. There may, further, be entire absence of male erection or ejaculation "ante portas" and, finally, absence of living spermatozoa in the semen.

Sterility may have its cause in the woman if any of the sexual organs are diseased or lacking, or if the sexual tract is impervious.

When the sexual organs of both mates are perfectly healthy; when the ovaries and the whole female genital tract are in a normal condition; when the male erection is normal and microscopical examination shows the presence of healthy, living spermatozoa, then the cause of sterility is probably the woman's dispareunia. Orgasmus retardatus in the male does not cause dispareunia. In this case

intercourse may be protracted for hours without interference by the female sexual organs. The cause for the dispareunia is, therefore, that the male tends to come to the orgasm too quickly for his particular mate. Now, at the time of the female orgasm the uterine suction takes place, by which the sperma is drawn into the uterine cavity. If the male orgasm occurs too soon and the female does not reach this stage at all, female ejaculation and uterine suction will not take place. This circumstance may seriously interfere with the entrance of the spermatozoa into the uterus and prevent conception.

Soranus goes so far as to claim that conception cannot ensue if coition is not desired and longed for by the woman. Just as the man can have no ejaculation without desire, so is conception impossible without it in the woman. Just as food, taken without appetite or with disgust, will not be properly digested, so the sperma cannot be received by the womb if inclination and lust are wanting during coition.

This opinion is not borne out by experience, for we find that pregnancy takes place after intercourse while the woman is in a natural or hypnotic sleep, in a chloroformed state, in drunkenness and in rape. These facts prove that pregnancy may take place even if the woman does not experience the least degree of libido.

But even if conception be possible without libido, the lack of the latter is a great impediment to impregnation. The male, therefore, has to be taught to prevent his premature orgasm by an effort of the will or by so varying the motions as to delay the climax. He has to retard his orgasm so that both mates may reach the culmination at the same time.

Sometimes the entrance of the spermatozoa is prevented by a diseased or narrow cervical canal. In this case the repeated application of the constant electric cur-

rent, after Apostoli, with the kathode in the uterus, will cause a dilation and cure of the cervix, which may effect a cure of sterility. In three of the author's cases sterility was cured after ten to fifteen treatments by Apostoli's method.

While in the interest of the offspring the horizontal position of the woman after coition is most desirable and intercourse should hence be practiced in the beginning of the night, the rules are somewhat different if coition is practiced for pleasure only.

Coition is slow and dangerous immediately after a meal and during the two or three hours which the first digestion needs, or after having finished a rapid walk or any violent exercise. In the same way, if the mental faculties are excited by some mental effort, by a theatre party or a dance, rest is necessary and it is advisable to defer amatory delights till the next morning. After the calm and the rest of the night the bodily organism and the intellectual faculties are in happy serenity and the sensibility has the whole virginity of its impressions. On the other hand, the act ought to be avoided in the morning immediately before rising. The time for beginning the daily occupations is by no means favorable to the attainment of a happy lassitude. The most propitious hour for the act is, therefore, during the night after the first sleep.

Chapter LXXV.

PREVENTION OF CONCEPTION.

The most frequent method employed to prevent conception is that of the coitus interruptus, consisting in the withdrawal of the penis at the moment when it is felt that ejaculation of the semen is about to take place. The male orgasm then occurs outside the vagina, and the

female orgasm is, as a rule, not induced at all. By this practice the tumefaction of the female genitals is not removed. The genital organs become engorged with blood and are not allowed to enjoy the relaxation consequent upon the completion of the act. If these interrupted sexual meetings are oft repeated serious diseases of uterus and ovaries develop. The uterine walls become dense and thickened and the menstruation is disturbed. The woman suffers from pain, tenderness and the sense of bearing down. In the course of time the absence of orgasm and the following detumescence cause real chronic disturbances, as chronic vulvitis, vaginitis, erosions of the cervix, endometritis, retroflexions, salpingitis, oöphoritis and even fibroids and cancers. Furthermore, as this practice of coitus interruptus does not allow the impulse of detumescence to be gratified after every preliminary step has been taken to arouse it, the woman becomes a nervous wreck, besides suffering from these local disturbances.

Taylor gives the following symptoms among those resulting from coitus reservatus: Weakness, nervousness, irritability, unrest, dyspepsia and constipation, dull, heavy sensations in the head, insomnia, despondency, moroseness, melancholia, failure of memory, numbness and paraesthesia and neuralgia of the ovaries.

To avoid these evil consequences it has been suggested as a remedy, that the man should not withdraw the penis until the woman has been gratified. The gratification following ejaculation removes the uterine and vaginal tumefaction and satisfies the impulse of detumescence. Such a coition has been claimed to be of the same value as the normal, at least so far as the woman's health is concerned.

But while such coition is surely less injurious than if the inducement of orgasm were entirely absent, yet it would be an error to consider such intercourse normal.

For it is not entirely a matter of indifference to the woman whether the sperma flows into the vagina or not. Coition involves the transmission into the female organism of certain fluids from the man, which have a beneficial effect upon the woman. This is often demonstrated by the helpful effect marriage has upon weak and anaemic girls, even when conception does not take place. A happy union is the charm wherewith to banish chlorosis and many other female ailments and irregularities. The influence of the seminal excitation is, therefore, quite different from the copulative excitation. If the latter is induced while the former does not follow, the practice will cause in the woman debility and sometimes even nervous prostration.

Robaud says that incomplete intercourse causes in the woman voluptuous excitation without allowing the reception of the spermatic fluid into her organs. The desire and the copulative voluptuousness awaken the sensibilities of the womb and prepare it to receive the normal excitation of the sperma. If its arrival fails, the uterine sensibility, awakened by the erotic sensibility, reacts upon the mobility in a confused manner and causes unsuitable and irregular motions. If these manoeuvres are often repeated the woman eventually becomes a nervous wreck.

Any device to prevent the entrance of the sperma into the vagina will, for the same reason, have an injurious effect upon the woman's general health. Besides, all artificial means to prevent conception, as condoms or cervical obturators, will often fail, just as the sacrifices at the door of the temple do not always afford security against an accidental conception. The spermatozoa with their faculty of motion may penetrate into the female genital tract without the introduction of the male organ into the vagina.

The only artificial means to prevent conception which

are the least injurious, are chemical douches with some acids, as boric or salicylic acid or permanganate of potash. They are the least harmful to both mates and are not less trustworthy than coitus interruptus and the other devices to prevent the entrance of the sperma into the vagina. The only drawback to the douche method is that the douche has to be given immediately after the act, which is not the most propitious moment for enjoying a douche.

The best means to prevent conception is total sexual abstinence, which is perfectly harmless for those who are able to accomplish it. Chastity does no harm to the soul nor to the body, says Ribbing. The belief that abstinence causes in women chlorosis, hysteria, mental disturbances and diseases of the genitals is a great error. Neither does long abstinence cause impotency of any kind. Love never dies of want, but it often dies of indulgence. Abstinence is for those who are able to maintain it of no harmful consequences. It may be said, though, that a sexually normal individual is generally unequal to the task.

Rohleder says abstinentia sexualis is eo ipso a contradictio in abjecto; for where there really exists a perfect sexual abstinence it is, as a rule, caused by frigidity. It is thus in reality not abstinence, because there is no impulse. Hence those ascetics who are continually bobbing up to preach that sexual intercourse, except for procreation, is sinful, are generally suffering from frigidity.

But even though absolute abstinence may border on impossibility, yet continence and moderation can be maintained by every individual. Especially should wives not be too liberal with their love. They should retain coquetry enough to keep their husbands still suing for love-gifts.

Chapter LXXVI.

MEANS OF SEXUAL EXCITEMENT.

In our modern way of living even moderation in sexual matters seems to be impossible. Not a few of our young girls are nymphomaniacs, who only "faute de mieux" seize on masturbation. Once married they know no restraint. They are living in constant sexual excitement. Of the five influences that incite to sexual over-indulgence named by Scott, four concern directly the woman as well as the man, and the fifth concerns her indirectly. The abuse of spirituous liquors, which has reached alarming proportions among modern women, increases the sexual desire. Dancing as it is done nowadays is another cause of sexual excitement. In former times women usually danced among themselves and at their own homes. To-day young girls in their teens begin to frequent public balls and receptions and generally dance with male partners. The modern stage is another important factor in sexually overstimulating the passions of many of our women. The modern stage no longer represents real dramatic art, understood only by trained minds that have reached a certain age. The modern stage lays the main stress upon the scenery, which may be enjoyed even by children. Then, the play is, as a rule, an ordinary, every-day, small, suggestive love affair. This degenerated stage is moreover mostly frequented by women, and among them many young girls scarcely past the period of puberty. Nude and vulgar art and impure literature have another great influence in exciting the sexual desires. The modern novelist finds his greatest delight in descending to the gutter in search for his heroes, and knows nothing better than to give a realistic picture of the blandishments of bad women and of the allurements of degenerate men.

One of the strongest sexual excitements which, while directly concerning only men, yet indirectly leads to mutual sexual indulgence, is the modern woman's dress. Although from time immemorial woman always so dressed as to accentuate and bring into prominence her secondary sexual characteristics, yet the former modesty, the customs and certain laws dictated moderation in this respect. The modern woman acknowledges no restraint. She copies slavishly the Parisian fashion, which, as a rule, is a creation of the demi-mondaine and designed to increase her trade by exciting the other sex. The modern woman throughout the civilized world unconsciously imitates her erring Parisian sister. Not only does she try to bring into bold relief by means of the French corset her main secondary sexual characteristics, her bosom and her pelvis, but by the hose supporters her legs and the space between them is only partly veiled, which has an effect far more exciting than if she were perfectly nude. The effect of contrast and expectation renders the partly veiled nudity more exciting. For this reason man tries to conceal his natural state and covers it by artifice, while animals try to win their mates by showing and exposing their natural qualities.

All these artificial excitements tend to create voluptuousness; and this, says Scott, has as its indispensable consequence the degradation of a large number of women.

Chapter LXXVII.

PREVENTION OF MASTURBATION.

The greatest and most important problem of sexual hygiene is the prevention of masturbation in children and young women. The habit of masturbation is sometimes

contracted in early infancy through unconscientious servants or even ignorant mothers. They try to calm the infant by tickling the child's genitals and by gently beating the gluteal region of the infant. This practice causes sexual irritation and leads to masturbation. It is, therefore, the duty of parents to prevent such practices and save their infants from becoming early onanists. This indulgence destroys the child's general health at the earliest period of its life.

Another cause for masturbation in young children is uncleanliness of the female sexual organs. This uncleanliness causes irritation of certain parts, and to relieve this the child uses friction with her hand. This rubbing causes a pleasant sensation. Having made this discovery the little girl begins to manipulate the organ periodically. It is, therefore, necessary to teach little girls that it is indispensable to wash their sexual parts every morning with the same care that they bestow on their faces. They should be accustomed to wash daily their external genitals with cool water and cotton and then dry them carefully. The adult woman should continue this external washing, even during menstruation. She may add to this washing a daily vaginal douche with warm water, which may be omitted at the time of menstruation.

Every menstruating woman has more or less of a whitish vaginal discharge. The whites, if allowed to accumulate, are decomposed, and not only cause irritation which may lead to masturbation, but they emit an offensive odor and may become harmful for the woman as well as for her mate.

The habit of masturbation generally dates back to school days. Hence it should be the duty of pedagogy to take care of this part of sexual hygiene. The prevention of onanism is easier accomplished than its cure. Yet most of our moralists and educators are reticent about

sexual matters and deem it wisdom. Parents and educators are thus chiefly responsible for the prevalence of masturbation among young children. It is the want of clean minds in parents which causes girls yet in short dresses to be ashamed of playing with boys. Only stupidity could wish to erect a barrier between children of both sexes. It is prudishness which teaches the necessity of dignity in a girl. It is a sign of the greatest ignorance which forbids young girls the innocent pleasure of flirting. To flirt is hygienically wholesome. It does not augment the desire for masturbation, as is commonly believed. The worst masturbators are generally those who lack the society of the other sex. True social intercourse between the sexes tends to diminish the force of sexual attraction on its animal side; it produces an absence of sexual desire between the males and females of those particular groups.

The time of puberty is another period in the girl's life when the parents should assist her with their advice. When the first sign of menstruation appears it is the duty of the parents to explain to her the significance of this phenomenon. The involuntary nocturnal pollutions that set in at that period in both sexes and excite the curiosity of the innocent girl require an even more delicate explanation.

But in obedience to affected prudery the vita sexualis is made a mystery to the developing youth. Parents and educators generally think that speaking plainly on these subjects merely fans the erotic fancy into flame. But there is no logic in such reasoning. The youth cannot be kept in ignorance for any considerable length of time. The imperiousness of the sexual appetite will unfailingly assert itself in thought or action sooner or later anyway. A simple warning will not save the girl when she has left her neuter characteristics behind her and has been thrown

out into the world where vice and immorality exist to a shocking degree. Under such conditions reticence upon these matters will not improve our ethics. Ignorance is here the most favorable condition for the development of vice. If the girl is not plainly taught the things which she surely needs to know when she attains womanhood, she will learn them as a witness of vice from her girl companions, to whom the task of instructing her has been left. At school she will learn about sexuality in immoral conversations, by reading obscene books, and by her own participation in the injury. Even if the girl be kept away from bad comrades, if no explanation be given, her curiosity will lead her to make explorations on her own account, which sooner or later will lead to the vicious habit of solitary gratification. Most of the authors on these topics agree that ignorance is innocence.

Fasset says our mistaken methods of secrecy have the certain effect of stimulating the imagination to the highest pitch. He, therefore, advises to take away the false modesty which now surrounds this subject so that its bare mention is branded as obscenity.

Cleaves says: From the medical woman's point of view, all young women should receive such physiological education as would enable them to understand their special anatomical conditions and physiological functions and the relation of these special organs and functions to reproduction, for this function is the most important in the human body.

This habit once established leads quickly to excesses and undermines the girl's health. The means of gratification are so handy; masturbation requires no associate and can be performed at any time and almost everywhere. Hence overindulgence is generally the result, and all the disturbances found as a consequence of sexual excesses as practiced between man and woman are here found in an

even higher degree. For the nervous strain is here added to the other injuries common in any kind of sexual excess. The masturbator, in order to satisfy the impulse of contractation simultaneously with satisfying the impulse of detumescence, imagines herself while masturbating to be in sexual embrace with an individual of the other sex. This fancy taxes the brain to the highest degree and, when often repeated, will finally, if it does not lead to complete nervous prostration, at least cloud the girl's delicate sentiments and pervert her taste. The masturbator ends, as a rule, in being contented exclusively with the solitary pleasure. Hence, when a young woman shuns the company of males, it is well to bear in mind that she does so because she is an onanist or a sexual pervert.

The inveterate masturbator continues to indulge in her solitary pleasures even after marriage. For she marries only to satisfy her desire for luxury, social position or other external reasons, and never because she craves man's love.

It is, therefore, a double duty parents must perform in watching a daughter at the time of puberty. They must satisfy her curiosity by delicately guarded explanations, and they have to combat any opportunity for sexual excitement.

The effects of early masturbation are the following: The clitoris is considerably enlarged in volume as well as in length. The prepuce is thickened, the labia minora are enlarged, wrinkled, contracted and slate-colored; they are frequently covered with black spots due to an accentuated pigmentation. Repeated friction produces coxcomb labia, and thigh friction is the cause of one lip being larger than the other. The urinary orifice is open. The same is the case with the vaginal orifice, the constrictor cunni having lost its tonicity.

The best remedy for sexual excitement is physical

exercise and regular occupation of the mind. This brings a healthful, profound sleep. The girl should never be allowed to remain abed when not asleep. She should not sleep on her back. She should not be allowed to remain any longer than necessary in the toilet or bathroom.

If the girl is of an excitable disposition all spicy foods, alcoholic beverages, coffee, tea or cocoa should be strictly forbidden. Horseback riding, machine sewing, or bicycle riding should be avoided. Constipation and overloading of the bladder should be promptly relieved. She should not be allowed to read erotic novels, nor should she be given opportunity for day-dreaming. Day-dreams at the time of puberty and even later until the age of forty are generally of an erotic nature, having for their object some relation with the other sex.

Parents should be particularly careful to watch over their daughter's friendships. Highly affectionate friendships between two girls should always arouse suspicion of homosexual practices. Under no circumstances should a girl be allowed to sleep in the same bed with her girl friend or enter a toilet with her—two things which often lead to mutual masturbation. The girl should be given the opportunity to enjoy often the society of honest, modest and moral young men. The best remedy, or rather preventive, for establishing the habit of masturbation is the society of the other sex.

PART VII.

PSYCHOLOGY

CHAPTER LXXVIII.

THE CREATION OF THE WOMAN.

In the beginning, when Twashtri came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows: He took the rotundity of the moon and the curves of creepers, and the clinging of tendrils and the trembling of grass, and the slenderness of the reed and the bloom of flowers, and the lightness of leaves and the tapering of the elephant's trunk, and the glances of deer and the clustering of rows of bees, and the joyous gayety of sunbeams and the weeping of clouds, and the fickleness of the winds and the timidity of the hare, and the vanity of the peacock and the softness of the parrot's bosom, and the hardness of adamant and the sweetness of honey, and the cruelty of the tiger and the warm glow of fire, and the coldness of snow and the chattering of jays, and the cooing of the kokila and the hypocrisy of the crane, and the fidelity of the chakrawaka, and compounding all these together, he made a woman and gave her to man.

But after one week, man came to Him and said: "Lord, this creature that You have given me makes my life miserable. She chatters incessantly and teases me beyond endurance, never leaving me alone; and she requires incessant attention, and takes all my time up, and cries about nothing and is always idle; and so I have come to give her back again, as I can not live with her." So Twashtri said: "Very well," and He took her back.

Then, after another week, man came again to Him and said: "Lord, I find that my life is very lonely since I gave You back that creature. I remember how she used to dance and sing to me and look at me out of the corner of her eye, and play with me and cling to me, and her laughter was music and she was beautiful to look at and soft to touch, so give her back to me again." So Twashtri said: "Very well," and gave her back again.

Then after only three days, man came back to Him again and said: "Lord, I know not how it is, but after all I have come to the conclusion that she is more of a trouble than a pleasure to me; so please take her back again." But Twashtri said: "Out on you. Be off. I will have no more of this; you must manage how you can." Then man said: "I cannot live with her." And Twashtri replied: "Neither could you live without her." And He turned His back on man and went on with His work. Then man said: "What is to be done? For I cannot live either with her or without her."

This extract from a beautiful Sanskrit story by Crawley in his Mystic Rose illustrates best the complexity of woman's emotions. No wonder, therefore, that the study of the strongest of her emotions, Love, is not an easy task. Even man's love is not easy to define. This difficulty accounts for the fact that different thinkers gave different definitions of, and different causes for, the existence of human love.

Chapter LXXIX.

THE PHILOSOPHERS' DEFINITION OF LOVE.

Plato says that love between man and woman is mere animal passion, far inferior in nobility and importance to love for boys, friendship or filial, parental

or brotherly love. According to Plato, Socrates understood nothing of love except its science, Ta Erotica. Eros Uranios incites to love only youths, the more intelligent sex, and this only at a time when their good character and high culture are beyond doubt.

Plutarch says: The passion for women causes at the best the gain of sensual pleasure and the enjoyment of bodily beauty. The Greeks, therefore, applied the celestial kind of love only to friendship and boy-love—never to the love between men and women.

Sergi finds the cause of love in the stimuli of the reproductive organs, and in the senses of touch and temperature.

Haeckel says: The oldest source of sexual love is found in the erotic chemotropismus, in the attraction the male and female sexual cells are exercising upon each other.

This sexual affinity is found even in the lowest stage of the plants as in the protophyts, where both cells swim toward each other to unite.

Rosenkranz finds in nature only an empire of love—of a love that penetrates all things and leads them to a common end. Gravitation is love dominating nature. Organic life is a continued phenomenon of love. Also, in inorganic nature the combination of substances, one with the other, is a trait of love. The appearance of heat and the flash of light that accompany the chemical process are, in a manner, the heralds of lust felt by the substances while combining. Love of the sexes is a love for things that is ignored and unknown and which is not yet even in existence. The lovers must perish that love may continually rise to new life; the individual dies that the species may live. Love is not the aim, but the means serving life and development.

Teichmüller says: In sensual love Nature makes use

of the individual only incidentally by making the propagation of the species a personal concern of the individual. She gains her end by a mystification. The individuals, by virtue of the innate impulse, consider the external aim of nature as their own personal concern, for which they voluntarily hazard everything, even life itself. Teichmüller further claims that in physical love only the state of irritability and the sensibility of the nerves of the subject are important. The object is only concerned as a soliciting casualty. The natural impulse cannot aim at lust, for lust is not an end, but only expresses the co-ordinate state of the subject during the actions. Every desire aims at a specific action as its end. The musician does not long for lust, but for music. The pleasure connected with it ensues co-ordinately with the success of the performance.

Schopenhauer sees in amorousness an individualized sexual impulse. The growing affection of the two lovers is, in reality, already the will for life of the new individual, which they could and might beget. The species has a prior, nearer and greater claim upon the individual than the frail individuality itself. The exact destiny of the individuals of the future generation is a much higher and worthier end than the extravagant and transient bubbles of the enamored. The beauty or the ugliness of the mate has nothing to do with the gratification itself, so far as it is a sensual pleasure depending upon a pressing necessity of the individual. Yet beauty is a matter of great consideration, because it represents the will of the species. Every lover finds himself deceived after the accomplished great work. For the delusion has vanished by which the individual was deceived by the species.

Moll denies that the sexual impulse is the instinct of propagation. For the individual is seldom or never conscious of its desire of propagation. An impulse is that

which moves the individual to commit an act in which logic has no part and which can scarcely be suppressed. When calculation enters into the act, it at once ceases to be instinctive. At the same time, while committing the instinctive act, the individual must be conscious of its immediate aim.

Moll, therefore, divides the sexual instinct into two separate components, each an uncontrollable impulse, but well conscious of the immediate desire. The two impulses making up the sexual instinct are, first, the impulse of "contractation," from the Latin word "contractare"—to touch—and the second impulse is that of "detumescence," from the Latin word "detumescere"—to shrink.

The impulse of contractation moves one individual to approach the individual of the opposite sex, to touch it, caress it and be fondled by it. This impulse is wholly distinct from the desire for the act. It is found in children who have as yet no knowledge of the act. An individual may have the wish to touch an attractive individual of the opposite sex, as, for instance, in a public conveyance or at a dance, without any thought of the act, and where the act will always be out of the question. The tactile impulse manifests itself not only in the desire for physical contact, but also in the psychic inclination to become generally interested in the person of the opposite sex, to converse with, or to think of this person.

The second constituent, the impulse of detumescence, is an impulse of evacuation. The individual feels at certain times a certain physiological congestion and a psychological tension of nervous energy. The impulse of detumescence then impels the individual to cause a discharge of this congestion and a spasmodic relief from the nervous tension. Ejaculation gives pleasure because it relieves the mechanical as well as the nervous tension, and causes a change in both the blood- and nerve-supply.

The instinctive impulse is, therefore, not an impulse to gain a positive lustful feeling—for then the act is carried out by voluntary motives and ceases to be instinctive—but to relieve the individual of a certain sense of oppression. It is the same as the desire for micturition and defecation. The man's impulse is "semen in vaginam feminae ejaculare," and the woman's impulse is "membrum viri atque semen in vaginam propriam suscipere eodemque tempore detumescere."

Ellis divides the instinct of sex into two parts so closely related as to be distinct stages only in the same process. First, the stage of tumescence, Moll's impulse of contractation, and second, the stage of detumescence, but not only to vascular conditions, but still more to the underlying nervous charging and discharging.

Rousseau says: The physical is the general desire which drives one sex to unite with the other. The moral one is that which determines this desire and fixes it upon a single object exclusively, or at least gives a greater degree of energy for this preferred object. Now, says Rousseau, it is easily seen that the moral element in love is a factitious sentiment born of the usage of society and glorified with assiduity and care by women to establish their dominion.

Delboeuf looks for the basis of love in the chemical action by which the female ova exercise an attraction, magnetic in nature, upon the spermatozoa, and vice versa.

It is easily seen that all these thinkers do not differentiate between animal passion and the human love. They simply try to define sensuality.

Another group of philosophers direct their attention upon the Erotic, or upon the exclusively human love.

Spinoza defines love as "laetitia concomitante idea externae causae," a pleasure accompanied by the thought of its external cause.

Bain finds the cause of love in the charm of dissimilarity.

Mantegazza defines love as the desire for a particular beauty.

Hartman says: Man is moved by instinct to look for an individual of the other sex to satisfy his physical necessity, imagining that in this way he will enjoy a pleasure he would look for in vain elsewhere. This pleasure one lover dreams to find in the arms of the other is only a delusion. Subconsciousness uses this deceiving means to oppose the egotistic reflection and to dispose the individual to sacrifice its own interest to the interest of the future generation.

Schopenhauer, in defining human love, says that every individual exercises a sexual attraction proportionate to the moral and physical perfection it possesses which we attribute to the ideal of the human species. The attraction of two individuals will be the more energetic the more the deficiencies of the one will be counterbalanced by the virtues of the other, and the union of the two promises a child more conforming to the type of the species. Thus, the greater the disparity the stronger will be the attraction.

Danville, on the other hand, finds that alliances are more generally concluded by individuals of the same education and of a similar intellectual development. He, therefore, claims that love is the most differentiated modality of the instinct of reproduction. Intellectual development, education and culture, however, have carried it so far away from its origin as to be unknowable.

Spencer says that the passions which unite the sexes are the most complex and the most powerful of all feelings. Admiration, respect, reverence, love of approbation, emotion of self-esteem, pleasure of possession, love of freedom, love of sympathy—they all unite in the one

powerful feeling of love. They represent a variety of pleasurable ideas not in themselves amatory, but have an organized relation to the amatory feelings. The complex sentiment termed affection can, therefore, exist between those of the same sex, but it is greatly exalted in love.

Sidney declares love to be the most intense desire to enjoy beauty, and where it is reciprocal, is the most entire and exact union of hearts. The instinct, on the other hand, is absolutely sensual; it makes the exterior its object and has no other end than sensual pleasure. Every individual, therefore, loves more or less spiritually or sensually in proportion as it approaches to the spiritual or bestial nature.

Teichmüller says: The individual loves an ideal which it has itself created in its thoughts and fancy, and with which the actual need not harmonize at all. For that reason the "treasure" lies not without, but within the lover. The beloved person outside is only the key that understands to unlock the treasure. The key is not able to create the wealth. Whoever is poor and desolate within, for him no key can unlock the treasure of love.

Hegel says: Love is the complete surrender of the "ego" to another "ego" or to an ideal. Not the sacrifice of the possession or wealth of the ego, but the "I" itself must be given away.

Rosenkranz says: Love is the joy at another's existence and is stronger than the delight at one's own existence. Love transforms the nuptials into jubilee, even where it is the eve of death. It is, therefore, as strong as death. There exists not only a natural love, but also a spiritual love, which is stronger than death. Natural love is not the true love, but only a stepping-stone. True love is no longer blind and necessary, but conscious and free.

Finally, Janet declares love to be complete madness

in its origin, as well as in its development and mechanism.

The same sentiment is expressed in a poem by Heine: "Love's madness! tautology, love is itself a madness."

Thus there is a great variety of opinions about the causes of love, and philosophers and poets try hard to explain what it is that leads man and woman to cherish a special love for one another.

Chapter LXXX.

THE ANALYSIS OF LOVE.

If we analyze the opinions of the thinkers more closely we find that most of them, with a few exceptions, either trace the cause of love to the primitive animal instinct, or look for it in the expectation of pleasure; that is to say, they try to explain sensual love. Only some of them hint at ideal love—that love which lasts long after the necessity for reproduction and the pleasure derived therefrom has ceased; the love that constitutes conjugal fidelity and perpetuates affection.

If we wish to reach a satisfactory explanation of ideal love we will have to go back to the evolution of the emotion of love.

In the lower animals two exhausted cells flow together in incipient sexual union. There is apparently only one incentive, the physical attraction, and the whole process is very much a satisfaction of protoplasmatic hunger. These vague sexual attractions of the lowest organisms have been evolved into a definite reproductive impulse—into a desire often predominating over that of self-preservation. The reproductive impulse, enhanced by more and more subtle additions, passes by a gentle gradiant into the love of pleasure. This love ceases to be instinctive and needs no other explanation. Through all

its life the individual is swayed by love of pleasure and aversion to pain. These emotions are indefinable. Pain and pleasure cannot be defined because of their simplicity. There is nothing simpler into which to resolve them; they need no definition—all sensible beings know what they are.

Concupiscence is thus easily explained. The individual is moved to perform the act the first time by the impulses of contractation and detumescence. The recollection of the pleasure enjoyed awakens in him the desire to look for a repetition of these pleasures. This explanation leaves unexplained the preference given to one individual of all others. For this phenomenon we will have to go back again to the original instinct of reproduction.

If we analyze the instinct relating to the preservation of the species we find it composed of three different emotions.

There is, first, the impulse relating to the act of conjugation. The average individual grows up surrounded by others of the opposite sex and unexcited by this difference until the age of puberty approaches. Then, some day, the boy or girl find arising within an incipient impulse which, naturally, were there no artificial restrictions, would lead them to exercise their sexual powers. This impulse relating to copulation is universal in all organic life.

The second impulse, relating to the pursuit and attraction of mates, is first found among the lower types in the animal kingdom. Nay, some thinkers claim to discover even in the sweet odors of many flowers the means of attracting the butterflies that carry the pollen and thus facilitate fertilization. Certainly the bright colors of some animals, especially among birds, and other animal adornments serve to attract the mates. The woman's love for finery also emanates from no other source than

from the impulse of pursuit and attraction of mates.

The third impulse, relating to permanent mating and the protection of the young, is first found among the higher animals. It is the impulse relating to the germs of family life and is present only among those animals that have gained a higher place in the ascending scale of complexity and whose young it is more difficult to provide for.

Among animals, says Walker, there are species that never marry and those that do. Those male animals whose young are easily fed, such as the horse, the bull and the dog, never approach the female except when under the influence of the oestrum; never cohabit with one exclusively; rarely, if ever, repeat the reproductive act with the same individual, and commit the care of the offspring entirely to their temporary mates.

Those males whose young are not so easily provided for, as the fox, wildcat, eagle, sparrow, pigeon, stork and swallow, at the first period of the oestrum select one from among several females; remain attached even when the time of propagation has passed; journey together, and, if in flocks, side by side; provide mutually for their offspring till the latter can provide for themselves, and at each succeeding period of oestrum again yield to love, and never seek a new mate till the old one dies.

Permanent mating is, therefore, a natural impulse among human beings. The length and feebleness of human infancy require a union of male and female for the education of the young. This union must be of considerable duration to attain its end. It is necessary for the protection and preservation of the lives of a lesser number of offspring of a higher grade. Permanent mating, therefore, is of fundamental racial value. In man this impulse is of a more complex form and broader

range, which leads the individual to wish not for momentary excitement, but for a permanent union, for a home, for a family. This impulse appears later and is not present in the earlier impulse for mere conjugation arising at the age of puberty. The amatory feelings at this time of life are bestowed upon the first pleasing individual of the opposite sex and are seldom of long duration. They are transferred from individual to individual. Later in life, after character is formed, there comes for men and women the dawn of a deeper affection, which involves bonds of stronger form and more permanent type than any that mere passion can arouse. This unconscious and involuntary craving for a permanent mate and home is of an altruistic nature. It has been wisely implanted in the interest of the race. There is nothing egotistical connected with this impulse. Personal gratification does not enter into consideration, for the joy and pleasure connected with personal satisfaction can be found with any temporary mate.

There is, naturally, inter-relation and inter-action between the three groups of impulses, for at the last analysis all three are implanted in the animal as well as in the human organism, in the interest of the species.

CHAPTER LXXXI.

SENSUAL LOVE.

Permanent mating is altruistic in character, but the altruism extends only to the future generation. Even the fastidiousness found in permanent mating is in the interest of the unborn. The mates are only tools in the hands of the Commanding Spirit, whose all-governing principle has only one thought, only one prosaic aim—the propagation of the human kind. The attachment between both

mates is only instinctive and cannot properly be called love where the mate ought to be of primary importance. But this mating impulse is the stepping-stone of love, which is first met with in the human race. In human love there can, according to Fink, a distinction be made between two different kinds; love as an instinct, or sensual love, and love as a sentiment, or sentimental love.

Sensual love is the only love the greater part of humanity knows. This love has no depth or duration, and when satisfied, cares no longer for the object for which it temporarily hungered. There may be a strong individual preference in sensual love. It may be as fastidious as pure love, it may temporarily focus its interest on one person only. Yet the intense desire for exclusive possession, the jealousy toward rivals, the coy-resistance and the moods of doubt and hope are only emanations of selfish lust, of eagerness to gratify an appetite with a particular victim for whom the lover has no adoration or self-sacrificing devotion. Such a lover loves only himself; his one object is to please his own beloved "I" without any regard for the feelings of his mate. The latter figures only as a means to the end, that end being his own gratification. To such a lover, "I love you" means "I long for you, covet you, and am eager to enjoy you." All indulgences and favors shown to the mate are only meant as means to gain a certain end, and when this cannot be attained, sensual love will change into the contrary passion of hatred.

Sensual love, says Duboc, starts as an ideal notion and fancy from the sensual enjoyment which the sexual feeling promises. Whoever promises to satisfy to perfection appears as an ideal, by being the representative of his enjoyment; he becomes the object of the highest wish and desire. But as soon as he loses this significance, this symbol of sexual union, he immediately is deprived

of his ideal character. By no means can, therefore, sensual love renounce, because with the resignation and renunciation the deposition of the ideal immediately begins, while true love can only prove its genuineness by the very renunciation.

Sensual love is thus characterized by the egoism that lies at its foundation. Joy and sorrow, hope and fear, which may be found in sensual love, are only the selfish aspects of passion. The moods of hope and despair may disquiet or delight also those who know love only as a carnal appetite. A craving which next to hunger and thirst is the most powerful and imperious of all appetites may cause all kinds of selfish pleasures and selfish pains. Even attachment and fondness are not proofs of the existence of pure love. The manifestations of attachment may spring from selfish interest. They are the rewards for the favors to come. Fondness, displaying a silly extravagance or unseemly demonstrativeness, does not prove true love; it is only a foolish, doting indulgence. The old maid is also fond of her dog and the little girl of her doll. Some men love their wives as children love dolls, and, as a natural result, treat them just as dolls are cared for. They dress them in all the finery they are able to procure, pet and exhibit them until they become old, and then they turn aside for their neighbors' dolls. This is not true love. The partner is here only valued as an object without which the beloved ego could not have its selfish indulgence. Even adoration is no proof of true love. Husbands are often adored for their coldness, hardness, arrogance and contemptuousness, and beaten wives do often most warmly adore; yet such husbands are certainly not truly loved.

Fondness, liking, and attachment even to the degree of committing suicide upon the loss of the person coveted, may not be true love withal. Suicide is no test of true

love. A man may commit suicide after losing his wealth. Yet money is not loved for its own sake, but for the power it possesses of procuring the means for enjoyment. A person may take his own life because he feels lonely after the failure to secure the desired union. A person may risk life and comfort to obtain possession of a coveted body for his own enjoyment. Such actions are no indication of genuine love and, generally, they prove just the contrary. Neither can the sacred term true love be applied to the feeling that animates selfish and impulsive idiots to cowardly assassinate an unresponding mate. Such designs prove only selfish lust. The gross, sensual infatuation which leads a man to shoot a woman who rejects him is absolutely antithetic to refined, ardent, sentimental love, which impels a man to sacrifice his own life and comfort rather than let any harm come to the one beloved.

But true love is only possible among the refined and cultured. Hence the greater part of humanity has never known, and never will know, the emotions of sentimental love. The only love it knows is sensual love. For men and women with blunt intellects also have blunt feelings and are incapable of experiencing true love. They can only be inspired by the love of the body. Though this love is not necessarily coarse or obscene, yet it is a stranger to true sentimental love.

Chapter LXXXII.

SENTIMENTAL LOVE.

Sentimental, or pure love, is a phase of conscious altruism and is the antithesis of the egoistic sensual love. Before applying the term true love to the relation of both

mates, we must apply the test of disinterested affection, as in the case of maternal love and the love of country. The distinction between sensual and sentimental love is the selfish desire of eroticism in the former and the self-sacrificing ardor of altruistic affection in the latter.

The two emotions have some characteristics in common. An essential and invariable ingredient in sentimental, as well as in sensual love, is the imperative desire for an absolute monopoly of the beloved person. But while in sensual love this desire springs from an egoistic source, selfish elements are foreign to this desire in sentimental love. The latter knows only devotion and sympathy, which urge the lover to seek the welfare of the one beloved if need be at the expense of his own.

The only true index of genuine love lies, therefore, in the sacrifice of one's own happiness for another's sake. Pure love is always ready to lose its own life in an effort to save another's. The real lover is, indeed, overjoyed to have his affection returned; but if it is not reciprocated, his love is, unlike sensual love that turns into resentment, none the less affectionate. He never slakes his thirst with the blood of his beloved, even if he is rejected. His constant solicitude is how he can make the beloved happy and save the adored person from grief, at whatever cost to his own comfort. He feels the joys and sorrows of his beloved as if they were his own. He has completely surrendered himself and his own peculiarity to the other and has, in a certain respect, died as something specific and individual.

True love was, therefore, slow in coming and is a child of civilization, known only to the cultured. Only when humanity has reached that state of civilization when men and women show not only their respective physical, but also mental secondary characters, then admiration and respect enter into the relation of the sexes; love becomes

more and more fastidious and more regardful of intellectual worth and moral beauty, and sentimental love is made possible. For true love cannot exist without respect, and genuine affection is chiefly evoked by intellectual, emotional and moral qualifications.

The secondary mental characters in woman are gentleness, kindness, patience, tenderness, benevolence, sympathy, self-sacrifice, meekness, sensitiveness, emotionality, modesty, demureness, coyness, and domesticity. The masculine qualities are strength, hardiness, robustness, courage, aggressiveness, activity, creativeness, stern justice, gallantry, generosity, manly will, manly grace, tenderness, and intelligence. The highest phases of genuine love are possible only where the secondary sexual qualities are highly developed. Such persons do not care to possess in the low, coarse way that characterizes sensual love. They are content to love and be silent, to worship even at a distance.

Love, says Horowicz, growing up as a mighty passion from the substratum of sexual life has, under the repressing influences of habits and customs, taken on an entirely new, supersensual, ethereal character, so that to a true lover every thought of naturalia seems indelicate and improper. True love is, therefore, only possible between refined and cultured people, between a woman equipped with mental and moral charms and a man capable of adoration, sympathy and affection. In true love the woman shows the same traits as in her maternal capacity.

A sympathetic disposition is as essential to her who wishes to be loved truly and permanently as modesty and beauty. Cruel indifference is not incompatible with sensual love, but it is fatal to love based upon sentiment. Ordinary sensual infatuation could be strong and unprincipled enough to lead a person to sacrifice honor and

self-respect for the caprices of another. But true love would turn into contempt for the one who could wantonly subject it to persistent insults and degradation; and contempt is the death of genuine love, though yet compatible with sensual love.

True love is, therefore, characterized by patience, kindness, generosity, humility, unselfishness, good temper and sincerity. This spectrum of true love shows the same elements as in true friendship. True love, therefore, can only be acquired in the same way as true friendship, namely, after a long probationary interval. Then only will true love supply the universal need of friendship. Marriage is no barrier to the existence of unselfish and sexless love, which is the essence of the truest and purest friendship. If a husband be truly the friend of his wife, his love for her as a friend would be just as strong, just as tender, just as permanent and unswerving if she were not his wife, nor ever might be. Nay, it can be said with Tolstoi that unless married people have been united by pure love, without a mixture of animal passion, the time must come when they will become weary of each other.

Duboc could only have had sensual love in mind when he said: To be adored and admired is, in distinction from friendship, the criterion of love, while the criterion of friendship, in distinction from love, is to be understood and esteemed; the latter is delighted in its illusions, the former harbors an element inimical to all illusions. Sentimental love is also an enemy to illusions. Sentimental love, as distinguished from friendship, is dependent on sexual differentiation. This is the only distinction between true love and pure friendship, the most ideal of all the relations between man and man. Paternal, filial and fraternal love partake each in some degree of instinct and are to that extent impulsive and blind. But in true love instinct and sensuality have no place. "She is sacred to

me," says Goethe's Werther; "all desire is silent in her presence." A gleam of such wedded friendship transcends all other love. Wherever there is a pure and unselfish love for another for that other's own sake, a love contingent neither on its return nor on its recognition, there is true friendship.

Sentimental love, like its comrade, friendship, furthers the display of nobility and native virtues of the human mind. To love one's soul for its beauty, grace and truth, to be inspired by the charm of its character to an affection which is pure and chaste, is to open the way to appreciate all beautiful and true and gracious souls. It offers the most refined of the pleasures which make life worth the living. Joy demands that its joy should be shared. We need sympathy and, therefore, we crave friendship and love. By the devotion of the other we feel our own power, our own value enhanced. Love tends to make man kinder and better through his complete identification with the existence of another. In the beauty of a loving attachment man learns to comprehend all his fellow-men and to value and look at all the world by the glorious light of an inner community of emotions.

Such love must be proved and purified by the fire of reasoning. It is only possible after a thorough study of the character. The subtle elective affinity cannot be relied upon; its thrill is uncertain and needs to be tested and corrected by a long trial, whether it is really spiritual kinship or only emotional impulse. If, after the veil of fantasy has been removed, the beloved object is still found worthy of the highest and warmest esteem, then the emotion will be far nobler than, and different from, the unconscious fondness which overlooks the exact estimation of the beloved. In all love considered as a virtue or grace there must always be the conscious will, which is the foundation of morality.

Such love may also reach the highest state of passion, but, in distinction from sensual love, it seeks its own happiness in the felicity of the other, and, conscious of its own disinterested purity, considers its desires as noble and above the general motives of human action. Such emotions can only exist between men and women of pure souls.

True love is, therefore, rational, conscious, unselfish, deep and enduring; it is a conscious altruism, never faltering in its ethical sense of duty. It is love tested and purified in the fire of the intellect; it comes slowly, but it endures; it gives more than it takes, and has a tinge of tender gratitude for a thousand kind actions. It is, therefore, an ideal sentiment which has hitherto been reached only by a very few select.

But if we look at love in the light of evolution, when we find how cell-division developed into sexuality, conjugation, permanent mating, sensual love and, finally, sentimental love, there is reason for the hope that the still rare fruits of an apparently more than earthly paradise of love, which only the forerunners of the race have been privileged to gather, will some day, when humanity has reached the state of Nietzsche's Super-man, become the universal food of the human race.

Chapter LXXXIII.

DEVELOPMENT OF INDIVIDUAL LOVE.

True love had to pass through all the different stages of evolution before it reached the complexity of its present structure. If we apply to love Haeckel's biogenetic axiom, "Ontogeny is a short recapitulation of Phylogeny," the individual's development of love will follow the evolutionary road of the love of the human race.

According to Nordau every individual is in love with his own ideal throughout his whole life. Every man and woman falls in love with the representative identical with, or at least most resembling, his or her ideal. The craving for love is the desire to possess the organic ideal.

The ideal of the mate begins to be distinctly evolved by the organism at the time of puberty and is completed only later in life. The ideal, except in its general features, is not stationary—it grows with the individual's physical and mental development. With the beginning of the material growth of the centre of generation, the imagination begins to receive from the mysterious depths of the cells and tissues the conception of the image of the mate. The organism hears indistinctive voices all telling the tale of the future partner in life. In this way the image of the ideal grows up in the brain during the individual's amatory life.

The impulse to love is, then, the search after an incarnation of the inward ideal, and falling in love is the instinctive conviction that the ideal has been found. The lower and simpler the individual is himself, the simpler will be the qualities of his ideal in corporate form. Among people at a low state of civilization the qualities required of the ideal are so few that almost every individual of one represents the ideal of the other sex. They may both be paired like animals and love does not yet exist. The more cultivated a person becomes, the more complicated become the qualities demanded of, and the harder it is for him to find, his ideal. A person looking for physical qualities in his ideal or for external beauty only, will easily find them, and a case of love at sight is possible. But then this love is only sensual. For true love among men of a higher state of civilization is an ideal symphony of tones of all kinds.

Generally, mental superiority in man constitutes the

attractive power for the cultured woman. In her love the regard for masculine beauty usually forms an unimportant ingredient. The woman, says Kant, has an exquisite feeling for the beautiful so far as she herself is concerned, but for the noble so far as it is found in the man. The man, on the contrary, has a decided feeling for the noble, which belongs to his own qualities, but for the beautiful so far as it is met with in the woman. Hence it follows that the aims of nature are directed through love upon making men still nobler and women more beautiful.

The masculine virtues which impress true women are physical strength, courage, nobility of mind, chivalry and self-confidence. These virtues constitute the beauty which arouses the woman's love; these are the conspicuous features of her ideal. The more highly cultivated mentally and physically she is the more complex and differentiated are the qualities of her ideal. Hence refined and complex natures experience a great deal of difficulty in meeting with their ideals or any one closely approximating them. But when two happen to perfectly coincide, when each happens to represent the ideal of the other, then there is true and lasting love. Such people know their ideal when they meet it and they know that they will never find another one in this world; they know that only this one being is suited to them, as a triangle is to its congruent.

This knowledge can only be gained after a long study of the qualities of the person found, as to whether they really coincide with the mental qualities of the ideal, and it takes such noble beings longer to fall in love. Coarser natures are readily able to fall in love. The sensual qualities which attract a man or a woman to a paramour are easily discovered. When the affection mounts no higher than mere feeling, a true communion of hearts

is not indispensable. Mere sensual enjoyment can be experienced by two persons who otherwise despise each other. But true love has far nobler aspirations than sensual enjoyment, and promises a union of heart and soul.

Among intellectual persons mere instinct becomes more and more powerless until it is almost totally extinguished. True love among them is, then, a voluntary act. The plans for its accomplishment are elaborated in the mind slowly and intelligently. It has, then, all the qualities of a pure friendship combined with an affection in which sensual desire is working to a greater or less extent only unconsciously. As fusing body and mind it may become one of the strongest, deepest and most influential of the passions of our nature. It opens up horizons above and beyond the earth so vast that this mundane sphere dwindles into insignificance.

Chapter LXXXIV.

WOMAN'S LOVE.

In emotional natures love exerts a predominant and frequently even supreme influence upon the whole consciousness of the individual. It produces effects upon its judgment, its fantasy and its will. It excites conceptions borrowed from the domain of sex and gives to all the work of the brain a single tendency, a sexual polarity.

Now, the part woman plays in the propagation of the kind is by far the more important one. She has to supply the whole material for the formation of the new being. The man only supplies the stimulation to this heroic work. The woman's centre of generation is, therefore, more developed. The activity of this centre occupies an important position in the activity of her brain as a whole.

The sexual life concerns her more nearly, more deeply and more lastingly than the man. She is able to do nothing else but love. Sexual matters imperiously mingle with and influence all her motives and aims. To her, love is life. Marriage is her highest ideal, and domestic happiness is, and ever will be, her ultimate aim.

Women, even maidens, says Hume, take more offence at satires upon matrimony than taunts upon their sex. The woman has a natural tendency to regard love as the single aim and substance of the life of human beings. Sexual consciousness is stronger in her than in man and her need of true love is greater. She lives largely in her affections, and her constant desire is to attract and please.

In her natural state the woman, therefore, possesses a more distinctly developed ideal. On dissecting and analyzing the female heart at any age and however married, we should probably find that the original ideal is still there. Woman is constantly groping and making experiments whereby she attempts to realize the ideal of her dreams in the actual men of her acquaintance. The instinct of selection is very important for her. By it she recognizes her affinity—the man best fitted by nature to father her children. She unconsciously feels the need of a partner who will organically complement her. She possesses an instinctive sensation of what is organically necessary to her for the continuation and intensification of her qualities in the offspring.

For the woman the step of choosing a partner is the most important act of her life. She has an instinctive sensation that she ought not to make a mistake, and is extremely careful to avoid the least likelihood of error. She instinctively feels that her mistakes cannot be corrected. She is monoandric in character. She is aware that purely sensual love cannot last. Hence she looks

more for mental merits, and has a high appreciation of a fine character. She is looking for qualities that will outlive the freshness of physical charms. Her innate solicitude is to continue the love-charm all through married life. She is, therefore, governed by ideas of the sublime and the beautiful. Only a man endowed with such qualities can inspire in her true love and its unsurpassed pleasure and joy of life. When so inspired, she surrounds the object of her love with the halo of perfection.

The man, says Dessoir, is able to accomplish and find pleasure in intercourse without his soul partaking in it, but the woman does not find gratification in the act if the soul has not been first excited by the beauty, strength and personality of her partner.

Love to a woman is an exalted and noble thing; she stakes her life upon it. She has, therefore, to be fastidious in her choice of a consort. This partly explains the mysteries of modesty and coyness. She remains passive while she is wooed for her favor. Love, says Walker, is the empire of woman. The consciousness of weakness in woman leads her instinctively to her dissimulation, her finesse, her little contrivances, her manners, her graces and her coquetry. By these she simultaneously endeavors to create love, and not to show what she feels, while by means of modesty she feigns to refuse what she desires to grant.

By an imperious power and charming tyranny she tries to prevent man's stirring from her side. She is ever desirous to fascinate and bewitch him. She feels herself to be a powerful centre of love and attraction around which everything ought to revolve. The woman, says Kant, has from early girlhood the confidence in her ability to please; the youth the fear to displease; he is, therefore, shy in the presence of women. His desire is to be governed—before marriage—hence the chivalry of

youth, while the woman's desire is to rule. She wants man to surround her with an insatiable desire. She wishes to be loved and yearns to evoke man's admiration for her by all her womanly qualities. She gives herself up entirely and irrevocably and never forgives the chosen possessor for examining too little the value of his treasure.

Chapter LXXXV.

OBSTRUCTIONS OF LOVE'S DEVELOPMENT.

Healthy and natural love is always clearly conscious of its purpose. The ideal is always in existence, waiting for the opportunity of incarnation. Men and women have an unconscious sensation of the qualities of their ideals of the other sex, that by their union their respective qualities may be transmitted in an intensified degree to their offspring. If, therefore, the woman's instinct has not become dulled by monetary considerations, if social reasons, religious prejudices or customs do not rise to confuse her and, finally, to pervert her instinct, she will, should there be many from whom to choose, select with unerring certainty the one who most closely approximates the organic ideal which she had elaborated from within herself at the moment of sexual maturity.

But true love is only possible if the natural development has not been disturbed nor the natural course interrupted, and the woman has been given the opportunity to develop the ideal. If the development is arrested, if the growth of the charms of the feminine instinct is disturbed at the time of restlessness and nerve-irritability, then the image of the ideal in the mind is confused and the discovery of its incorporation is impossible. Now, the whole nervous system is under tension during the for-

mation period. The mind of the girl is confused with vague dissatisfaction and vaguer desires which she vainly endeavors to define even to herself. Her heart is wildly stirred and issues from its chrysalis to renewed dreams of chimerical bliss. Hence the least disturbance will be fatal to the development of a clear and distinct image of the ideal.

Such disturbances are ever present in our advanced civilization. The early intimate association with the other sex, among the poorer classes, gives palpable suggestions of the functions of reproduction at a time when mystery ought yet to shroud their object. Animal passion, especially in great cities, obtrudes itself upon the attention of the girl and she becomes conscious of the greatest of all human needs through the desire of the flesh, and not by a gradual growing sympathy for a noble being possessing lasting gifts of sentiment and thought. Her sentiments are, therefore, not of true love, but of lust; and to transform lust into love is a difficult task. Hence, after the wedding, when the longing for sensual satisfaction has been appeased, she finds that she has no more to discover, grows fickle and hungers for a change.

Education and culture may counteract such opposing influences. But for the cultured there is another danger lurking. It is the literary fiction of our time which is thoroughly imbued with the most unwholesome forms of love. The cultured girl generally derives all her knowledge of the world and of life from novels which from the first line to the last turn upon nothing but love. The authors of these novels call love holy, beneficent, infallible, and consider it above all laws. Their teachings are to obey the impulse of love with a fanaticism that disregards all bounds and barriers, codes and religion and the warnings of the sages. All obstacles, such as duty, modesty, honor, respect for the family and the rights of

fellow men, that weave around everyone of us a firm and massy weft, are all of them treated like cobwebs that love tears away and treads upon to gain its end. With these authors love is a religion. Their lovers believe they are sacrificing to the divinity of beauty and listening to the music of the spheres. In these novels the young girl learns to know heroes who are usually the creations of pathologically degenerated brains. Then these heroes change with every novel. To-day it is a soldier, to-morrow an artist or a millionaire and captain of industry, again, forsooth, the leader of a gang of robbers. Every day she admires another ideal imposed upon her from without before her imagination had the time for the conception of an ideal from the mysterious depths of the cells of the growing centre of generation. Under such circumstances true love is, indeed, a rare occurrence.

Another blow fatal to true love caused by the reading of such novels—and what is said of the modern novels holds also good of the modern stage—is the increase of the young girl's vanity. The constant descriptions in most modern novels of the struggle over women and the enthusiasm felt at gaining her, says Nordau, increase her natural tendency to regard love as the single aim and substance of the life of human beings and intensify her natural partiality for herself to the degree of ambitious mania and self-deification. She actually imagines that the possession of her would be providential of more than earthly bliss. Her judgment thus becomes confused by overestimating her own worth and valuing the man solely for his capacity to supply the luxuries of life and to satisfy sensual desires. She has little love even for the man of her choice, and is not reluctant to show it on every occasion. A bride objecting to the word "obey" in the wedding ceremony reveals at once her lack of true love. A girl truly in love with a man laughs at the word

because she feels that she would rather be his slave than any other man's queen; to the lover the bride's promise to obey seems mere folly, for he is determined she shall always remain the autocratic queen of his heart and actions. But when love is absent and the wedding represents nothing more than a contract to legalize sensuality, which is otherwise considered immoral, every objection to the wording of the contract is justified and natural.

The female sex, says Kant, may be characterized by two inclinations, the desire to dominate and the desire for pleasure. These two tendencies may be mitigated by true love. The truly loving woman will gladly and voluntarily share material misfortune and social degradation. She will overcome her egoism, she will labor hard to correct her old faults and cheerfully give up what she once looked upon as necessaries for the love of a true man. But the modern woman looks upon man only as a slave to provide for her, and a thing affording her enjoyment. Hence she regards the miserable weakling whose imbecile brain has not the power of resistance as touching and charming, while vigorous strength which is schooled in self-control and which places as high a value on the affection offered as on that received, seems to her repulsive roughness.

The blending of her judgment becomes fatal to her love, so important to the female heart. Love in its ideal form must be founded on mental qualities. Then it will be everlasting. The soul once allied with its mate can change no more. The explanation of one of the mysteries of love is the absolute impossibility to duplicate the lover. The soul is thus the essential part in true love. But when the senses form the chief part of the compound feeling, love will not long survive; possession and matrimonial happiness founded upon monetary or social considerations will pass like a shadow. The idol is destroyed.

When, thereupon, the heart is disillusionized by contact with the grim realities of existence; when it is deadened by the habitude of a fixed affection coupled with incompatibility of tastes; when hardened by experience with the meanness of the world, then the woman attempts to find elsewhere a soul which she hopes will desire to know more of her own, and in which she trusts to discover a greater and more lasting happiness. But, not being able to ask her own heart, and only guided by the contradictory ideals she has been imbued with in her youth, her second choice and all the others following it will generally turn out to be delusions in which the perfect communion of hearts will again be absent. The fountain ordained to yield such perennial sweets will soon be drained and she will bestow all her feminine faculties upon mere inanities. Hence the astonishing aspect of restlessness and agitation which we now behold in her mania for dress, her indulgence in drink and nerve-deadening drugs and in her quest of other vain luxuries in which she desires to drown the emptiness of her heart.

Chapter LXXXVI.

EROS AND LIBIDO.

Eros and libido are the two components of sensual love. Libido represents the material pleasure enjoyed by the contact and is, therefore, somatic; Eros represents the spiritual enjoyment experienced by the knowledge of loving and being loved and is, hence, psychic. Libido is more a masculine sex trait, Eros more a feminine. For the man the libidinous part of the love is of primary importance. When this emotion has been destroyed by some accident he considers himself emasculated. He will

never reveal the loss of his testicles, while a woman will openly and freely talk of ovariotomy performed upon her, though the loss of the ovaries produces the impotency of experiencing orgasm. She seems not to mind this loss provided, always, that the Eros has remained intact.

In this indifference for sexual libido so often found in woman lies the cause of the woman's superiority in sensual love. The time of masculine love is the epoch of feminine dominion. The woman rules over the man as long as he is in love. That man is henpecked who from the beginning by reason of his excessive sexual needs came under his wife's authority and is continually kept under her rule by the same sensual needs. The man's dependence on his wife can only be explained upon a sensual basis. As soon as the man's power and intelligence gain the victory over his sensual impulses his independence is secured.

This is the reason why the woman is continually bent upon keeping the man's libido alive. Her constant desire is to influence him by her charms. Her passivity, says Marro, is the passivity of the magnet, which in spite of its apparent immobility and rest attracts the iron, be the latter willing or not, and in a way enslaves it. An intense energy lies behind such passivity, says Ellis; an absorbed pre-occupation in the end to be attained. But for her passivity and cunning coyness she would become the real slave of brutal force, and nothing short of adoration for her lord and master would satisfy him. As it is she keeps the man in due bounds. The pride of the woman, says Kant, to keep at a distance all the importunities of men by the respect she inspires, and her right to demand respect for her person even without merits belong to her by the title of her sex. The man has to woo for her favor. Although a man often gratifies

merely a physical appetite, still the indulgence with an unwilling or unreciprocating mate is not satisfactory to the normal man.

Eros is a purely psychic phenomenon. It is the transcendental attraction of the two sexes, even when lust is not thought of. In being attracted to one another the sexes seem to obey a higher will unknown to both. This will probably, as Delboeuf says, emanates from the spermatozoids and the ovules. The little cells seem to know what they want and take it. But their will is unknown to the lovers themselves. Their attraction appears to be as mysterious as the attraction of the two poles of the magnet. This mysterious erotic love is healthy and invigorating even though unrequited. The sexual glands of an individual in love increase the secretion of the testines and ovarines, and these chemical products have a tonic effect and make the individual happy. This accounts for the happy excitement the sight of a perfect specimen of the opposite sex, or even its conception in the fantasy, is able to awake in the heart of the individual.

Chapter LXXXVII.

THE TWO DESIRES OF EROS.

Eros consists of two desires, to love and to be loved. The woman is more anxious to be loved than to love. That woman withers who in all her life was never once loved by some man. Even the woman who for moral or morbid reasons renounces libido will still have the desire to be admired and loved. In her day-dreams the girl pictures to herself an ideal man by whom she wishes to be loved; the man portrays in his imagination the girl he wishes to love. When he meets with his ideal he knows

his own mind about his love. He recognizes at once the goddess upon whose altar he intends to burn his choicest incense. The girl first asks her oracle. She plucks the petals of her marguerite lisping, "he loves me, he loves me not." The man, more concerned about his own love, wears his heart on his sleeve and feels eager to have the beloved see how passionately it throbs for her. The woman, having first to discover the man's love, will try to conceal her own emotion in the innermost recesses of her bosom lest the lover discover her feelings prematurely. The woman is, therefore, as Hippel puts it, a comma, the man a full stop; here, you know where you are, there, read further. The reason for her sphinx-like nature lies in her preference of passive to active love.

The woman is anxious to be loved by the man of her choice, while the man mainly asks for the privilege to love her. This difference is mainly based upon the different value love possesses in the eyes of the two sexes. With the man the imagination does not need to come into play before he can look for the joys and sorrows, hopes and fears that make up the sum and substance of love. The woman gives far more than her body—she gives her soul, her very self, her all. The other reason for the woman's preference of passive love is of an ulterior character. In the relations of friends the preference of the passive part of love to the active unquestionably springs from the root of egoism in human nature. The analysis of the relations of the sexes will reveal that the desire to be loved arises more or less from the wish to satisfy personal vanity. The woman's preference for passive love belongs to the secondary psycho-sexual elements which are the result of long training. Now, it is tacitly, though as a rule among civilized men erroneously, assumed that personal excellence is the cause of a particular individual of one sex being loved by the other, and that one sex is the

better judge of the excellence of the other. Hence the person most deeply loved must of necessity excel his rivals. He must at least possess greater sexual charms which men and women are chiefly proud of. Vain men, for that reason, will boast of the large number of their love affairs and the many hearts broken. For the same reason a woman's vanity is flattered to be openly preferred and loved by a good, respectable man. This she can only find in matrimony. Free love, which the world condemns, can only be clandestine, and clandestine love satisfies only the libido, but not the vanity.

Chapter LXXXVIII.

JEALOUSY.

The desire for the satisfaction of personal vanity and the commonly erroneous assumption of the better judgment of one sex about the excellence of the other, are claimed by Effertz to be of great importance in the psychology of jealousy.

Sexual jealousy—not grudge, ill-will, envy or hatred, all of which are often miscalled jealousy—consists of three different emotions: anguish at the suspicion or knowledge of violated chastity or outraged affection, rage at a rival, and revenge for the violation of a vested right. Anguish is the primary emotion, rage and revenge are its result. There are always three actors in every case of jealousy, the outraged victim, the mate and the rival. Of the three emotions anguish relates to the mate, rage to the rival, and revenge concerns both the rival and the mate. Now, anguish, torture by doubt, anxiety, fear and despair, which accompany jealousy and apparently constitute its essence, cannot be caused by outraged affection

only, for the highest degree of jealousy is to be found where love has long ceased to exist and even when hatred has already entered into the relation of the mates. Anguish over violated chastity does not explain jealousy either, for the latter is found among savages, who unhesitatingly lend their wives, or offer them as a courtesy to other men without any thought of their wives' chastity. In the same way interference with one's enjoyment does not explain jealousy. For the husband is always jealous of his wife's lover, while the lover is rarely jealous of the husband. Yet the husband's opportunity of interfering with the lover's possession is by far greater than that of the latter with the husband's. Thus fear of interference cannot play any great part in the emotion of jealousy. What remains is only revenge for the violation of vested rights, and this alone cannot explain the terrible emotion of jealousy, which the royal poet of the "song of songs" declares to be "as cruel as the grave."

The cause of jealousy must, therefore, be sought elsewhere. There must be a reason for the husband's jealousy of a lover and the absence of this emotion in the mind of the latter—a reason why, on the contrary, the lover usually exults at deceiving the husband.

The cause of jealousy is mainly personal vanity. Just as the pleasure to be loved lies in satisfied vanity, so is jealousy based unconsciously upon the anguish of wounded vanity. This at once explains the psychological difference between husband and lover. The woman who loves one man is supposed to honor him, but her indulgence with two men honors the one who has the less right upon her love. He who has the greater claim is made an object of ridicule by her love for the other. Man in a natural state, not influenced by religion and motives of civilization, considers the abandoned or deceived person the less charming and the less worthy.

This original notion has been transmitted to us from our remote ancestors and unconsciously governs us even at the present day. The man who is loved by a married woman is, therefore, honored by her, whereas the husband is exposed to ridicule.

Jealousy, therefore, is simply wounded vanity. The individual possessing a great deal of vanity will also be jealous to a greater degree. Hence, as a rule, women are more jealous than men, though the latter may be more brutal wherein that mood.

Vanity and exposure to ridicule explain why the wife, betrayed by her husband, when she confronts the culprits, generally attacks her rival. Vanity does not allow her to admit that her husband has preferred the other to her. Consequently her rival must have used some seductive means to entice her poor, worthy husband and to lead him astray. The rival deserves, therefore, the punishment. The husband, on the other hand, if betrayed by his wife, will attack first his wife, who has exposed him to ridicule; her lover generally concerns him in a lesser degree.

If personal vanity is not wounded, jealousy is also absent. A great man, acknowledged by the world as such, like Alexander or Caesar, is not jealous if his wife betrays him with an ordinary mortal. In this case the world sees the stupidity of the woman. She is not able to recognize the value of her husband, and exposes herself to ridicule. The great man may, therefore, grieve over the loss of cherished affections, but he will rarely be jealous. A comely and cultured woman will never be jealous of her coarse and ignorant maid-servant. She has only pity for her husband's aberration of taste.

A woman will also seldom or never be jealous of women her husband consorted with before their marriage. She is not exposed to ridicule on account of his former

affairs. He did not marry the others, but her. She was preferred. But for the possible impairment of his health and vigor, the more love affairs he had the more the wife is honored. The man was not changed by his former love affairs. His wife has, therefore, no palpable reason for resentment. Hence a woman may pardon her husband's former love affairs without any derogation to her dignity. Not so man.

The woman's anatomy is changed by defloration. The sperma is partly absorbed within her, and through her veins circulate material parts of her lover. She may have been pregnant, and pregnancy changes the woman's entire anatomy. She has then partly nourished her system with blood, owing half its nature to her child's father. The woman, therefore, has a perennial impression left by her former mate and this is consciously or unconsciously resented by the husband. This resentment is not jealousy, though it is commonly so called. Sorrow over his wife's former violated chastity is not jealousy. He is only grieved that her former impurity has lowered her value. A woman really gives herself up, soul and body, to her first lover. The virginity of her heart is no longer intact. The fragrance has departed from the rose. The earnest man who actually gives up his soul to the wife of his choice and to the future mother of his children has a right to expect in return a pure and virgin heart. The cry for an equal standard of morality is, therefore, more sentimental and ideal than justified by teleology.

PART VIII.

MORALITY

CHAPTER LXXXIX.

THE CRITERION OF MORALITY.

Moral judgments claim to be objective and demand assent from all men. They imply, therefore, a standard by which their claims are capable of being tested. What is this standard? At the first analysis it is apparent that the criterion of morality depends upon the supreme good or absolutely valuable. An action is either moral or immoral as it aims to further or injure the supreme good. Kant claims that a moral action is only possible if the will is solely guided by reason. But reason by itself has no way to know the supreme good and hence the rational explanation of man's purpose in the world. The supreme good surely must contain pleasure, for it contains the satisfaction of conscious beings. But if the value of life be only hedonic, as claimed by some philosophical schools, then life is not worth the living. If a man has no other aim in life than to eat, drink, sleep, go after his affairs, rear a family and die, then man's existence is valueless. Then the community, the nation, the race and humanity have no value and are put into this world by chance without aim or purpose. Patriotism and philanthropy are, then, delusions; civilization is a failure. If pleasure be the highest good, it is very doubtful whether in Homeric times men were not happier and derived more

pleasure from life than we do in our much vaunted civilization. Progress would be useless and all our virtues only aberrations. This is the pessimistic view of the world, and is best expressed in Heine's song:

"Fantastic, aimless is my song
As love, as life, as creator and creation."

Contrary to the pessimistic theory is the idealistic or optimistic view of the world. For the idealist the standard by which moral judgments are capable of being tested, there is the will of God. The traditional creeds find the criterion for their moral conduct in the will of God as revealed in the Holy Scriptures. The philosopher and the evolutionist without any faith in the Scriptures have to look elsewhere to read the will of God. The presence of God is undisputed by any real thinker. Every advance in science, the unlocking of every secret in nature, every interpretation and revelation of her laws that comes to man through scientific research, proves, confirms and stamps with the seal of eternal truth the existence of the supreme intelligence, the Great First Cause, the soul and source of all life, energy and intelligence. The truth of evolution has swept away forever the very foundations of atheism. In the face of evolution no logically thinking man dares assert that the universe is an accident. The only difference between the faithful, or the votary of a traditional creed, and the philosopher is this: the former has faith in the existence of God, and faith implies the lack of knowledge; the latter has absolute knowledge of the existence of a God, or a Creator, or by which other name the supreme creative power may be called. The thinker's absolute knowledge is founded upon the senses which are the criterion in mathematics. For the evolutionist, therefore, the presence of the divinity is mathematically proven.

Chapter XC.

GOD IN CREATION.

The great world around us incites the inquiry for its creator. The atheist answers, it is "Nature." But what is nature? Before entering upon any discussion, it is always necessary to have strict definitions of the terms to be used. What is meant by God and what by nature?

Nature is generally understood to be a mechanical device unconscious of its own existence—a dead machine, a perpetuum mobile, kept in motion by certain unalterable laws. Nature has no intelligence nor consciousness, no will nor arbitrary power, no reason nor wisdom, no memory nor foresight, no resolution nor judgment, no reflection nor design, no perception nor deliberation, no mind nor ideas, no passion nor desire, no hope nor regret, no love nor hatred, no mind nor cognizance; in short, nature is characterized by the absence of rationality.

God, on the other hand, is understood to be a being in possession of all the qualities that are the attributes of rationality. If the atheists' creative power, "Nature," should prove to be rational, then God and nature are identical. Both terms mean, then, one and the same thing, and it is only quibbling over the name to be given to the Supreme Architect of the universe. The dispute between the theist and atheist, therefore, hinges on the demonstration of the presence of rationality in "Nature."

Now, evolution teaches unity in nature. The mineral, vegetable and animal kingdoms are all composed of the same elements. The basis of all organic life is the cell. The chemical composition of the cell contains the same elements found in the mineral kingdom. The same elements are present everywhere in nature. The elements comprising the little cell can by the spectral analysis be seen to form a part of the sun and of the whole planetary

system. There is no difference between the animal and vegetable cell. Specimens in the lower grades of the animal kingdom do not materially differ from those of the vegetable kingdom. The transition from one kingdom into another is almost imperceptible, so much so that botanists and zoölogists are at a loss to determine to which kingdom some specimens belong. This proves the unity in nature, and man is no less an integral part of nature than the air or any of the stars.

Now, man is a rational being. What makes him so? His leg is not rational, his arm is not rational, his stomach does not think, his spleen has no imagination, his kidney no will. Man does not lose one particle of his reasoning power if any of those organs are removed. The only organ that makes man a rational being is the brain. Why, then, is not the brain called a rational being? Simply because man is a unity and it makes little difference which part of the cell-colony called man is doing the thinking. Man is a unity and as such he is rational because one part of his body is rational.

But man is an integral part of nature. Hence there is rationality in nature. If a thousand millions of human brains or a thousand million kilograms of brain-matter on our planet are able to reason, are able to act arbitrarily, are in possession of imagination, memory, intellect, love, etc., then there are rationality and all its attributes in nature. In our shortsightedness we have discovered it as yet only in one part of nature—in the human brain—but its existence is a fact nevertheless.

Man, therefore, proves the existence of a divine, rational power. Himself he is a walking proof of the existence of a rational God. The atheist is a contradictio in se. The writer knows of a radical who calls himself an atheist, and who is an ideal moralist. He has, for instance, never told a lie since his boyhood, although human

law does not punish lying, and he does not recognize the authority of the Scriptures. What, then, compels him to be moral? It is Kant's "categorical imperative." Man feels the moral obligation within himself. The moral feeling is a part of his divinity; it is a part of his life, it is transcendental. It may be artificially modified by creeds, by climates, by nationality; it may differ at different times, but it is and was always present since the dawn of human intelligence. It was present even before this period; it must have been present in potentiality eons ago in the little cell. The creation of the minute cell is, therefore, a greater mystery than the creation of the planets. It required, according to human understanding, more divine power to imbue the little cell with the faculty and force to develop after eons into the brain of an Aristotle, Kant or Spencer than to create a full-fledged Adam.

Chapter XCI.

THE MORAL LAW.

Evolution teaches the existence of a rational divinity in the cosmos and places man on the highest pedestal in nature as the one imbued with the greatest part of the divinity. Hence, what the human heart as a whole considers right and moral is at the time being the will of God.

There is no other way for the philosopher to know the will of God than to follow the dictates of the human heart; not of the heart of the single individual, for this may be deranged, the individual degenerated, but the throbbing heart of the best in the community, in the nation and of humanity. What the best men consider right is the will of God and is the moral law. The moral

law is, therefore, based upon human feeling, just as every action is founded upon feeling.

Aristotle says reason by itself cannot possibly find that it must act, and how to act, if it is not first brought to do so by a desire to think about the aim and means, and to arrive at the idea of an action. Reason ignores the true aims if it is not guided to the good by the right feeling and true love.

Human feeling and human longing are, therefore, the bases of every moral action. When it is agreed among the best men everywhere and in every epoch that altruism is nobler than egoism, then altruism is the more moral. The larger the altruistic extension, the praiseworthier it is. To benefit one's family is laudable, but a service rendered in the interest of the community, of the nation, or of the human race, is far worthier. The highest degree of morality is, therefore, in conformity with the racial interest.

This rule holds good in respect to sexual morality as well. The racial interest is the cause of the different measure for the morality of the two sexes. This is best seen by the study of the evolution of sexual morality, or the history of marriage. Here the writer will follow the discoveries of Morgan as described in his "Ancient Society."

Chapter XCII.

EVOLUTION OF MARRIAGE.

Morgan divides the human history into three periods —savagery, barbarism and civilization. He then subdivides the first two into three stages.

In the lower stage of savagery man lived on trees and in caves. His food consisted of tree fruits only. He

was thus compelled to live in the warm climates where his food was always to be had.

The middle stage of savagery begins with the discovery of fire. Fish was added to his food. In this way man was able to move to colder climates.

The upper stage dates back from the invention of the arc wherewith man could hunt his prey.

The lower stage of barbarism begins with the introduction of pottery, the middle stage with the introduction of agriculture and the upper stage of barbarism has its beginning with the discovery of metals.

Simultaneously with humanity's advance from the lower to the higher stages the relations of the sexes changed.

In the first stage, the lowest conceivable stage of savagery, when men lived in hordes, mankind lived in a state of promiscuous intercourse like the gregarious animals.

In the second stage the irregular state was abandoned and the consanguineous family developed It is founded upon intermarriage of brothers and sisters, own and collateral, in a group. Marriage between parents and children, as in the preceding stage, is now decreed immoral and prohibited.

In the third stage the prohibition of intermarriage in the same clan or gens was decreed. For experience had taught even these primitive men that the offspring of consanguineous marriages were often idiotic or, at any rate, in some way deficient and sickly. The prohibition of intermarriage in the same clan excluded own brothers and sisters from the marriage relation, or, in other words, incest was now considered immoral. This so-called punaluan family was founded upon intermarriage of several sisters, own or collateral, with each other's husbands, in a group, the joint husbands not being necessarily kinsmen

of each other, or of several brothers with each other's wives, in a group. In each case the group of men were conjointly married to the group of women. Adultery as a crime was as yet unknown. The children in such a family, as in the previous stages, could only know their mother. Inheritance, therefore, follows in the female line and gynocracy, the dominating power of women, prevails. The common mother of the gens is the origin and ruler of the same.

In the fourth stage communal marriage is replaced by the pairing family. It is founded upon marriage between single pairs, but without an exclusive cohabitation. The marriage is continued during the pleasure of the parties. Marriage between any relatives is entirely prohibited and considered immoral. Hence marriage in a group is now impossible. Marriage is still exogamous, that is to say, the male leaves his gens and marries into another gens. When he dies his personal property, which consisted only of his arms and dress, is handed over to his former gens. The main fortune remains in the gens of the female. The children may now know their father as well, yet they still belong to their mother's gens. Communistic housekeeping prevails throughout the whole gens. Matriarchate is still in force. The woman is still the undisputed mistress of the house and clan. The males have only to provide the clan with food from day to day by hunting and fishing. They have only duties, but have no authority. The husband being yet subject to the wife, property and descent go in the female line, and kinship is counted through the mother.

During the fifth stage sources of wealth hitherto unthought of develop by the training of animals and the breeding of herds. The males, who have hitherto always been the providers of food for the clan are consequently the possessors of the herds, which now form the main

source of subsistence. Lest with the death of the man his flocks should be handed over to his former gens, change of descent from the female to the male line is established. The man is now the ruler. The common ancestor, who formerly was only the leader in war, is now the head of the gens and manager of its possessions. Apart from the head, other leaders were necessary in the frequent wars. The latter become pre-eminent among the other members of the gens and receive individual allotments from the common wealth. With the growth of their influence these leaders refuse to restore the allotments, which ripen finally into individual ownership to be inherited by the children.

The progress during the sixth stage was caused by the law of inheritance. Inheritance in the male line requires that the father should know his child. He exacts, therefore, strict fidelity from his wife. This leads to the patriarchal family of the Bible, which is founded upon the marriage of one man with one or more wives. Later on monogamy, founded upon marriage between single couples with an exclusive cohabitation, becomes the rule in most of the civilized nations.

Chapter XCIII.

CHASTITY.

All the changes in the marriage relations of the sexes were thus caused by altruistic motives. They were always made in the interest of the progeny with the sacrifice of personal comfort. Promiscuity, consanguineous marriage, punaluan family, and the pairing family followed each other in the interest of the health and welfare of the offspring. The last change to the female monogamy

was accomplished in the economic interest of the progeny. The husband in sacrificing his own comfort while providing food and shelter for his children must be certain that he is the father of these children. Uncertainty would make him negligent, and the existence of the race would be jeopardized.

It is, indeed, says Hartmann, her own bed which the immoral wife besmirches. While the husband misconducts himself outside of the family circle, the iniquity of the woman is bound to effect a change in the home. Adultery on the part of the husband does not necessarily alter the relations of the children to the parents and each other; inchastity of the wife, however, either altogether breaks the family bond or weakens it through doubt. The consequences of impurity are, therefore, infinitely more serious in women, and it is eminently proper that they should be in the van of moral progress.

The purity of the woman and her faithfulness are, therefore, of the greatest racial importance. It has been forced upon her and has enslaved her to a point from which she has scarcely yet recovered, but it was done in a just and laudable cause

In the lowest savage life the woman was free and even the ruler. At that time not the remotest vestige of the idea of chastity was to be found. The gratification of the instinct was simply a natural process that contained in it neither good nor evil. The jewel of chastity had no more value than a grain of sand. For ages the sentiment of chastity had no existence. Fornication, adultery and incest were the common order of things accepted by public opinion, and even consecrated by religion. Later on, chastity was known, not as a virtue, but as a necessity. But the severe punishments to which women were subjected for the transgression of this necessity, and the constant inculcations at home and in the community that

impurity in women is unholy, hated by God and most infamous, has created such a strong sentiment of female purity that the old philosophers erroneously maintained it was an innate instinct, always present under normal conditions.

Thus the fascinating details of the evolution of the marriage relations among human beings teach the lesson that the strong sentiment of chastity, this powerful moral law that controls human actions as the law of gravitation rules the world, has grown slowly from microscopic beginnings until it has assumed a racial consciousness which underlies that of the individual. Throughout the three periods of mankind's history—savagery, barbarism, and civilization—the human heart felt a law within, written by the strong hand of the Creator, that man had to sacrifice personal comfort and freedom of action in the interest of posterity, and that it was better to suffer the pain of repressed passion and to bear the trial in the interest of that general racial morality which our instinct tells us to be of such fundamental value.

Chapter XCIV.

PSYCHOLOGICAL REASON FOR CHASTITY.

The history of the marriage relation furnishes one reason for the institution of the law of woman's chastity; another reason for her present purity is psychological in its nature.

When the spotless purity of woman was once accepted as the moral law of the race, the transgression of this law was fraught with grave danger. A man runs no risk whatever so long as he does not use his influence upon minors, idiots, unconscious persons, or employs

force. If a rational adult female has yielded to persuasion the man is not blamed. The woman could refuse to yield as well as comply with his wishes. A woman is always respected by the man whose advances she gently repulses; he never ridicules her moral scruples. The moral hesitations of the man, on the other hand, are always ridiculed by the woman, and a woman thus treated, like Potiphar of old, hates her Joseph. Thus a woman runs no risk of becoming the object of ridicule when refusing her favors, while her yielding is fraught with many dangers, not only with that of coming in conflict with the established customs, but her yielding to sexual desire jeopardizes her beauty and her health by an accidental pregnancy.

The braving of greater dangers betrays greater sensuality. Now, great sensuality is a quality generally despised by civilized men. There is no particular reason for this phenomenon. Among the five senses, the senses of hearing and seeing are considered the higher, the other the lower senses. The satisfaction of the sense of hearing by listening to music, or of the sense of seeing by looking at pictures is considered praiseworthy. The gratification of a highly developed sense of smell or taste is considered gluttony, and the satisfaction of a highly developed sense of touch is called sensuality. Fundamentally there is no reason why one sense should have a greater moral value than another; no reason why the pleasures of sight and hearing should be more esteemed than those of the taste and touch. Yet this psychological phenomenon is a fact and is known to have prevailed in prehistoric times. Sensual pleasure is thought to be ignoble, and great sensuality is generally considered an animal quality. For that reason the woman who braves every danger and yields to sensuality shows an increased degree of this animal quality and becomes, therefore, the victim of social ostracism.

Chapter XCV.

THE UTILITARIAN REASON FOR CHASTITY.

Female purity has, therefore, a racial as well as a psychological basis. But there is also a utilitarian, personal reason for the chastity of women. The moral law once established has restricted woman to a permanent mate. It was, therefore, of vital importance for her that the man should also be limited to one permanent mate. She had to place obstacles in the way of man's finding gratification of his sensual desires elsewhere except with a permanent mate. General female chastity was, therefore, a great help to her to accomplish her purpose. Her sexual passivity comes to woman's aid in maintaining her purity. It makes it easier for her to refuse a man's demand than it is for him to curb his passions.

The man, says Schopenhauer, can beget a hundred children annually if he had so many wives, hence he is looking for many; the woman can only beget one child and is, therefore, always desirous to preserve the supporter of her offspring.

Matrimonial faithfulness is, therefore, artificial in men, but natural in women. Strict female chastity is, on the other hand, the only means to preserve man's fidelity. This fact is at the bottom of woman's deep hatred for her lax sister. She never forgives the woman who lowers the value of feminine favors. If men can find gratification of their desires for a little money on public streets or among their acquaintances by the exercise of some persuasion, then all obstacles that chaste women have devised for many centuries become futile and are of no avail. Hence woman hates her fallen sister relentlessly, whereas men are less reluctant to forgive her.

The law of obstacles is at the bottom of the restrictions women have themselves imposed upon their sex.

After chastity had been dictated to them from without by economic reasons, woman has actually been forced to develop her moral standing.

Chapter XCVI.

MODESTY AND COYNESS.

The law of obstacles has also created modesty and coyness, the twin sisters of chastity. The woman had to impose upon herself great restraint when in man's company. All that exterior modesty which women require in the expression, dress and behavior of their sex is to be explained by the desire to increase the obstacle. Feminine coyness prolongs the period of courtship. By keeping the suitor in suspense and doubt the imagination and the sentimental side of love are developed.

Modesty and coyness, though appearing to be natural and inherited sentiments, are nothing more than natural obstacles that tend to increase the value of the favor to be granted. Woman, therefore, watches not only over her own modesty, but is anxious also to protect the modesty of her sister. She watches with jealous eyes that feminine modesty should not be offended in any way. She is ever ready to succor her sister with all her means, as in confinements, at accidents or in cases of sickness where the presence of men might offend feminine modesty. In this way feminine modesty and coyness have become real instinctive sentiments by which woman dominates man. This dominance is so great that among all peoples the male sex is subjected to the rule of the female despite appearances to the contrary.

This dominion through her coyness seems to be, as Tolstoi says, the just retaliation for man's forcing upon

her a standard of morality which did not develop under the guidance of her own individual conscience. Honor and virtue in woman did not originally take their rise from any sense of personal self-respect—for a religious rite or a legal form even to-day mark for her the whole difference between irredeemable sin and absolute duty—but from the mode of her position and in accordance with the conditions of her relation to man. Her morality is not founded upon an innate moral sense unless it has become so at the present state of civilization by way of hereditary transmission during the last forty centuries.

Virtue and moral consciousness, says Schrenk-Notzing, are not inherited in any person; we inherit only the disposition to goodness and right-willing as we may that of cruelty. Woman's virtues are, therefore, not absolute, but relative. Her morality is simply another name for the rule of reason which is, after all, the best judge of duty. The moral, and without comparison the highest, character, says Kant, is that which does the good not out of inclination, but from a sense of duty guided by reason. Woman's modesty and coyness are only reason applied to human actions and regulating man's natural appetites, desires and affections for the good of the family, the community, the nation and the human race.

Chapter XCVII.

IDEAL MORALITY AND MARRIAGE.

The masculine sexual morality is very little influenced by reason. Hence the masculine standard of chastity is still very low. In large cities, with their thousands of venal women, the man practically lives in savage promiscuity. After nineteen centuries of Christian civilization the masculine heart is imperfectly monogamous.

But ultimately chastity will be the ideal for men as well as for women. The chaste ideal for men will wholly depend upon sympathy. It has already taken rise and displays itself in regard to married women and virgins. Later on it will embrace every female. The chaste life of a man will then depend not upon a sense of personal purity unless, as is now the case with women, through inheritance after many centuries, but on a sympathetic reluctance to blight a young life. Sympathy is able to supply a quite sufficient morality, and one of the best. The sense of duty creates a stiff and formal morality, but to do good and avoid to injure out of pure sympathy is the ideal morality.

When the ideal of chastity for men and women will have been reached sexual satisfaction will only be found in marriage. From the physiological standpoint marriage is a natural and healthful institution. It affords a free outlet to sensuality without exhausting it by the unceasing excitement in the presence of new objects. Novelty is the chief stimulus to the sexual feeling and is the main cause of overindulgence and its sequels. In centralizing affection upon one person marriage furnishes the greatest scope of its development and expansion. Marriage further favors the development of a great number of faculties which otherwise would be in danger of being abused. Marriage contributes to the general morality of mankind by the regularity which it brings to all the actions of life, by the calmness which it spreads over human existence and by the harmony which it introduces into the functional exercise of all our necessities. It creates in man a greater attachment to life in helping to overcome a great number of difficulties.

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